925. C. 40

AN

HEBREW

GRAMMAR.

825. c. 40

AN

Hebrew Grammar,

COLLECTED CHIEFLY FROM THOSE OF

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CAMBRIDGE;

AND THE

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TO WHICH IS SUBJOINED

A PRAXIS, taken from the SACRED CLASSICS,

AND CONTAINING A

Specimen of the whole HEBREW LANGUAGE:

WITH

A SKETCH of the HEBREW POETRY,
as retrieved by BISHOP HARE.

" Spes quidem mihi non exigua eſt, multos hoc noſtro labore excitatos fore, ad Linguam Hebraïcam addiſcendam, quæ nimium quantum apud nos neglecta jacet, cùm tamen aliqualis ejus notitia, ſi rectâ viâ incedas, facili negotio comparetur ;"—— Biſhop HARE.

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Advertiſement.

THE Rules, numbered in Roman Characters, and terminated by inverted Commas ", are propoſed to be committed to Memory. Other Things, not coming under the Notion of Rules, and neceſſary however to be impreſſed upon the Memory, have an Index ☞ at the Beginning and inverted Commas " alſo at the End.

THE Rules, numbered in Arabic Figures, are either ſuch as it will be ſufficient to read over with Care; or ſuch as will be more eaſily apprehended after the others are well underſtood.

THE Rules for reading are founded on the Poetry, the beſt Guide in pronouncing a dead Language, as retrieved by Biſhop HARE. Whatever Exceptions may be taken at his Lordſhip's Poetry, it has at leaſt the faireſt Pretenſions of any, to be the true, original poetic Meaſure of the Hebrews: And a very conſiderable Argument in its Favour is, that where the Metre requires more or fewer Syllables, in any particular Word, than are in the commonly received Reading, it makes the Word analogous to others it ought, in Grammar, to be ſimilar to.

No Exceptions, but thoſe of frequent Occurrence, are taken Notice of. Deviations from Rule are generally remarked in Lexicons, under the Words in which they occur; to which the Learner is therefore refered for a Solution.

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AS writing the Hebrew Letters is useful to render them familiar, the following Table is inserted to ſhow how each Letter is formed by Piece-meal :

ל ק	ר ם	ו כ מ		ז	א צ
ר	ן	ו נ		ד ח	ב
ש ש		ר ם		ו ט	ג
ת ה ר		ע		י	ד
	ף	פ ף ר	ך	כ ר	ד ח
	ץ	צ		ל	ו

To write Hebrew handſomely, the Nib of the Pen ſhould be of this Form , and the Pen held in ſuch a Manner, that the perpendicular Strokes may be made fine, and the horizontal ones broad; which is done by turning the Back of the Pen a little towards the Breaſt, and keeping it fixed in that Poſition.

AN HEBREW GRAMMAR.

GRAMMAR, as converſant about LETTERS, SYLLABLES, WORDS and SENTENCES, divideth itſelf into four Parts.

PART I.

Of LETTERS.

SECTION I.

Of *Conſonants.*

HEBREW, with all the other Oriental Languages, except the *Armenian*, *Coptic* and *Æthiopic*, is read from Right to Left. The ALPHABET conſiſts of 22 LETTERS, all Conſonants, in the following Order:

Names.	Shape	Sound.	Letters alike in Shape.	2 Dilatables.	Numeral Import.	Finals.
☞Aleph		has no Sound. *A*			1	
Beth	Finals, uſed only at the End of Words.	bh.* b	ב	ב	2	
Gimel		gh, as in ghoſt. g, as in *gave*.	ג	ג	3	
Daleth		dh d	ד	ד	4	
He		h, as in *honour*. *E*	ה	ה	5	
Vau		v *U*	ו	ו	6	
Zain		z	ז	ז	7	
Heth		hh, a ſtronger Aſpiration than *h* in *hole*.	ח	ח	8	
Teth		th [	ט	ט	9	
Yod		y *I*	י		10	
Caph		ch, as in *anchor*. *Kh*	כ	כ	20	500
Lamed		c, as in *came*.	ל		30	
Mem		l	מ	מ	40	600
Nun		m	נ	נ	50	700
Samech		n	ס		60	
Gnain		sh	ע	ע	70	
Pe		gn, at the End, ng. *O*	פ	פ	80	800
Tſadê		ph p	צ	צ	90	900
Koph		ts, ſhin pleaſant *Z*	ק		100	
Reſh.		k	ר		200	
~~Shin~~		r	ש	ש	300	
Sin		ſh				
Tau		s	ת	ת	400	
		th "				

* The *h* is added to *b*, *g*, *d* (anſwering to *Beth*, *Gimel*, *Daleth* without a Dot in them) only to give Light to the 4th Rule: For as the Sound of theſe Conſonants, with or without the Dot, is, in this Grammar, ſuppoſed to be the ſame, no Notice will be taken of the *h* in putting any Hebrew Word, in which they occur, into Roman Letters.

The

THE Conſonants are of different Denominations :

I. In Reſpect of the Organs uſed in pronouncing them,

א ה ח ע are Gutturals.
ב ו מ פ are Labials. "
ג י כ ק are Palatals.
ד ט ל נ ת are Linguals.
ז ס צ ר ש are Dentals.

Some of the Letters of the ſame Organ are ſometimes in Hebrew, and frequently in the ſiſter Dialects, Chaldaïc, Syriac, &c. changed one for another : as נסה for נשא.

II. From their Office,

ג ד ז ח ט ס ע פ צ ק ר are Radicals.
א ב ה ו י כ ל מ נ ש ת are Serviles. "

The former are always Radicals ; the latter not always Serviles : the Meaning of which is, that, as the Theme or primitive Word (which is called the *Radix* or Root, and is commonly a Verb conſiſting of three Conſonants) may conſiſt of *any Letters* of the whole Alphabet ; ſo the Letters compoſing ſuch Root are, in that Reſpect, *Radicals*, though they may happen to be of that Number, which, on Account of their Uſe or *Service* towards the Inflection of the Root, or the Formation of it's Derivatives, &c. are generally *Serviles*.

III. In Regard of Reſt and Motion,

א ה ו י are Quieſcents ; the reſt are Moveables. "

The

The Sound of *bh* ſome would have to be that of *v* : for as *p* is to *f* or *ph* ; ſo is *b* to *v* or *bh*. The Sound of *gh* is taken by ſome to be that of the ſoft *g*, as in *gentle* ; and by others, that of *gh* in *Night*, as pronounced by the *Scots*. The Sound of *dh* ſome expreſs by *j*, as in *juſt*. But whether theſe were the Sounds originally given to theſe Conſonants without the Dot, *ſub judice lis eſt* ; and indeed it is of no Importance towards underſtanding the Language, that it ſhould be aſcertained.

The Quieſcents are ſo called from their being ſometimes not pronounced; and the Moveables, from their being always pronounced: for with Hebrew Grammarians, to be *moved* is to be pronounced, and to reſt or be *quieſcent*, the contrary. *

The Quieſcents are ſometimes interchanged, and ſometimes redundant.

* Here quiescents are not pronounced when they are without a vowel, e.g. בֵּ֫ית pronounced Beth not Beith; because the Yode (י) has no vowel under it. But this rule has exceptions.

SECTION II.

Of *Dageſh* and *Mappik*.

DAGESH is a Dot placed in the Middle of a Letter, thus בּ; and is either ſingle or double.

IV. Single Dageſh takes away the Aſpiration or Sound of h from the Letters בגד כפת *begad-chephath.* "

V. Dageſh, in *begad-chephath*, at the Beginning of Words, or in the Middle or End after Sheva, is ſingle; in all other Caſes, double. "

VI. Double Dageſh doubles the Letter, in which it is placed; " as דִּשֶּׁן *diſh-ſhen.*

VII. Double Dageſh, in *begad-chephath*, does the Office of both, i. e. takes away the Aſpiration and doubles the Letter;" as סִפֶּר *ſip-per.*

VIII. The Gutturals אהחע and Reſh ר are incapable of a Dageſh."

IX. Mappik is likewiſe a Dot, ſometimes inſerted in ה final, thus אֱלֹוהּ *elob*; and makes it moveable, when otherwiſe it would be quieſcent."

SECTION

SECTION III.

Of *Vowels* or *Points*.

THE Vowels are fourteen; five long, five ſhort, and four very ſhort.

Long Vowels.

Names.	*Shape*	*Site.*		*Sound.*	Short Vowels ſimilar to the long.
☞ Kamets long	ָ	בָ bā	ā	appāl	-
Tſerè	ֵ	בֵ bē	ē	terrēne	ֶ
Hirik long	ִ	בִי bī	ī	in incline	
Holem	וֹ	בוֹ bō	ō	condōle	ָ וֹ
Shurek	וּ	בוּ bū	ū	untūne	וּ

Short Vowels.

					Long Vowels ſimilar to the ſhort.
Pathah	ַ	בַ bà	à	àppal	ָ
Segol	ֶ	בֶ bè	è	tèrrene	ֵ
Hirik ſhort	ִ	בִ bì	ì	in ìncline	
Kamets ſhort	ָ	בָ bò	ò	còndole	וֹ
Kibbuts	ֻ	בֻ bù	ù	ùntune	וּ, ו

Very ſhort Vowels.

					Called alſo Compound Vowels.
Sheva	ְ	בְ be	ĕ	believe	
Hateph-pathah	ֲ	בֲ ha	ă	ſtannary	
Hateph-ſegol	ֱ	בֱ he	ĕ	in every	
Hateph-kamets	ֳ	בֳ ho	ŏ	ivory. "	

X. Every

X. Every moveable Conſonant has, or is ſuppoſed to have, a Vowel: if not expreſſed, as it ſeldom is in the End of a Word, Sheva is underſtood. "

The Quieſcents are often deſtitute of a Vowel; and are ſubject to the four following Rules.

XI. א, with or without a Vowel, has no Sound. "

XII. ה final, deſtitute of a Vowel and Mappik, is quieſcent; otherwiſe, pronounced. "

XIII. ו, when the preceding Conſonant has Holem or Shurek, and itſelf no Vowel, is quieſcent; otherwiſe, not: " as וְזֹרוּ vezōrū, where Holem over, and Shurek in, the Vau, belong to the preceding Conſonants, by Rule 10, and Vau, in this Caſe, ſoftening into the Vowel *u*, coaleſces with them into ſimple vocal Sounds; the former as *ou* in *Soul*; the latter as *uu*, pronounced as *ou* in *Youth*. Vau is eſſential to Shurek, but not to Holem; and therefore often left out from it.

XIV. י, deſtitute of a Vowel, and preceded by Tſerè, Hirik or Segol, is quieſcent: if any other Vowel goes before, it forms a Diphthong with it;" as

בֵי *bāy*, בוֹי *bōy*, בוּי *būy*, בַי *bày*, בִי *bìy*.

Yod is often left out from long Hirik; eſpecially when another Yod precedes.

Hirik without Yod and with an Accent, in the End of a Word; or in the Middle, not followed by Sheva or Dageſh, is long; otherwiſe, ſhort.

XV. The diſtinguiſhing Point over שׁ, when no Vowel goes before the Point, ſerves alſo for Holem, as מֹשֶׁה *mōſhè*, שׁוֹנֵא *ſōnē*: when שׁ has two Points over it, if it has a Vowel under it, the firſt is Holem, as בֹּשֶׁם *bōſhm*; otherwiſe the ſecond, as שָׁמֵר *ſhōmēr*. "

PART II.

Of SYLLABLES.

SECTION I.

Of the *Formation* and *Diviſion* of Syllables.

XVI. A SYLLABLE is always begun by a Conſonant, as בָּ *bā*; except וּ at the Beginning of a Word, where it forms a Syllable by itſelf, as וּמָה *ū-mā*."

LONG VOWELS.

XVII. A long Vowel finiſhes a Syllable, as בָּנוּ *bā-nū*; except in the laſt Syllable of a Word ending with a Conſonant, as בָּנִים *bā-nīm*."

SHORT VOWELS.

XVIII. A ſhort Vowel, followed by a Conſonant with a very ſhort Vowel, expreſſed or underſtood, takes it in, and the very ſhort Vowel is quieſcent, as דִּבַּרְתִּי *dĭb-bàr-tī*, אֶעֱרֹב *èng-rōb*; otherwiſe, the ſhort Vowel ends the Syllable;" as מֶלֶךְ *mè-lèch*.

The former Part of a Letter doubled by Dageſh is always ſuppoſed to have Sheva, (Rule 10): thus דִּבַּרְתִּי, at full Length, is דִּבְבַּרְתִּי.

XIX. When Dageſh follows, the long Vowels become ſhort;" as יְהוּדָה *yā-hhòg-gū*.

XX. Kamets

XX. Kamets without an Accent, before a very ſhort Vowel, expreſſed or underſtood, is ſhort ;" as חָכְמָה *hhŏch-mā*, רָנְנוּ *rŏn-nū*, יַעַמְדְ *yŏng-mād*, כָּל־ *cŏl*, וַיָּקָם *vŏy-yā-kŏm*.

XXI. Pathah, under חחע at the End of Words, is quieſcent ;" as אֱלֹוהַּ *ĕ-lōh*, רוּחַ *rūhh*, יֹודֵעַ *yō-dēng*.

This is called furtive Pathah, from its *ſtealing* in, at the End of Words, under thoſe three Letters, in Lieu of Sheva underſtood (Rule 10) after the four laſt long Vowels : thus יֹודֵעַ and פֹּקֵד are both Participles of the ſame Conjugation, Voice and Tenſe ; but the former has furtive Pathah expreſſed, as Sheva is underſtood in the latter.

VERY SHORT VOWELS.

XXII. A very ſhort Vowel ends the Syllable, when the Conſonant over it begins it ; otherwiſe it is quieſcent" (by Rule 18.) as וְאָמְרוּ *vĕ-ā-mĕ-rū*, סַפְּרוּ *ſāp-pĕ-rū*, אֶפְקְדֵם *ĕph-kĕ-dēm*, אֶפְקֹד *ă-phāk-kĕd*, תּוֹעֲבוֹת *tō-gnă-bōth*.

Sheva is never pronounced, unleſs followed by a Vowel different from itſelf ; and therefore always quieſcent at the End of Words ; as אֶעֱרֹךְ *ĕng-rōch*, קָמְתִּ *kāmt*, קָשְׁטְ *kōſht*.

XXIII. The Gutturals, inſtead of Sheva, take a compound Vowel ;" as אֲבַק for אְבַק, and יַחְרֹשׁ for יְחְרֹשׁ.

24. A compound Vowel thus taken under a Guttural, in the Middle of a Word, changes the preceding Vowel (under a Servile) into the like Vowel not compounded :

Thus

Thus ֱ ֲ ֳ changes the preceding *Vowel* into ְ, as יִחְפֹּר for יִחְפֹּר. ֲ, as יִחְשׁוּ for יִחְשׁוּ. ֳ, as יַעֲמֹד for יַעֲמֹד.

25. A compound Vowel having by the (24) Rule changed the preceding Vowel, is itſelf often changed back again into Sheva ; thus יִהְגֶה is by the (23) Rule changed into יִהֲגֶה, by the (24) Rule into יִהֳגֶה, and by the (25) Rule into יִהְגֶה.

26. A compound Vowel coming before Sheva, either loſes the ſhort Vowel ; as יַעַזְרֵךְ for יַעֲזָרֵךְ : or drops the Sheva ; as יַעַזְרֵנִי *yangzerùni* for יַעֲזָרֵנִי, in which Caſe the ſhort Vowel in the Place of a compound one is quieſcent.

SECTION II.

Of ACCENTS.

ACCENTS, in *Hebrew*, are twofold, *tonic* and *euphonic* ; and are all thoſe little Marks of various Figures, which appear about a Word, beſides the vowel Points.

XXVII. The tonic Accent ſhews when to raiſe the Voice : the euphonic precedes the tonic, and ſhews when to ſuſpend the Voice ;" as הָאֶחָד *hā-ehhád.*

XXVIII. If but one Accent in a Word, it is a tonic ;" as פָּקַד *pakád.*

XXIX. If two Accents of the ſame Shape, they are both tonic; but the former, only, acuates the Syllable; the latter is to be diſregarded;" as תּוֹדוּ *tóbu.*

XXX. If a Plurality of Accents of different Figures, the laſt is the tonic; the reſt are euphonic;" as וּלְמוֹעֲדִֽם *ulemognadím.*

31. All Words are either acute or penacute, * i. e. have the tonic Accent in the ultimate or penultimate Syllable: For which Reaſon, a very ſhort Vowel in the Penultimate is ſometimes quieſcent contrary to Rule; as בַּחֻרְתָּ bahhárta, תָּגְלְנָה tagélna, יָכְלְתָּ yachólta; for a very ſhort Vowel does not admit of an Accent.

The ſix following are called *diſtinctive* Accents; becauſe they not only ſerve to acuate the Syllable, but *diſtinguiſh* the Sentence into proper Pauſes.

32. *Names.*	Shape and Situation.	*Pauſes.*		
Silluk	׀	.	ultimate & penult.	into ׀
Athnah	֑	:	penultimate	
Rebia	֗	denotes ; or ,	the very ſhort Vowels penult. into ְ, ֱ, ֳ or ֲ; but in ֶ, tranſpoſes the Vowels thus ֶ֫.	and changes
Segolta	֒			
Zakeph-katon	֕			
Zakeph-gadol	֔			

33. Soph-paſuk (:) denotes the End of a Verſe.

34. Makkaph (-) in Hebrew, as an Hyphen in Engliſh, con-nects two Words into one, thus כָּל־אָדָם *col-adám.* Makkaph deprives the preceding Word of its Accent, and changes its long Vowel or ו into a ſimilar ſhort one; as כָּל־ for כָּלֹ, אֵת־ for אֵתָ֫.

* The former generally called *Mitra*, the latter *Mithel.*

A PRAXIS

For reading according to the preceding Rules. ZEPH. III. 8. containing all the Conſonants, and all the Vowels except ְ.

la-chén hhac-cu-lí	1.	לָכֵן חַכּוּ־לִי
ne-um-ye-ho-vá, le-yóm	2.	נְאֻם־יְהוָה לְיוֹם
ku-mí le-gnád : ci	3.	קוּמִי לְעַד כִּי
miſh-pa-tí le-ſóph	4.	מִשְׁפָּטִי לֶאֱסוֹף
go-yím le-kob-tsí	5.	גּוֹיִם לְקָבְצִי
mam-la-chóth, liſh-póch	6.	מַמְלָכוֹת לִשְׁפֹּךְ
gna-le-hém zang-mí	7.	עֲלֵיהֶם זַעְמִי
col-hha-rón ap-pí ;	8.	כָּל־חֲרוֹן אַפִּי
ci be-éſh kin-a-thí,	9.	כִּי בְאֵשׁ קִנְאָתִי
te-a-chél col-ha-á-rets.	10.	תֵּאָכֵל כָּל־הָאָרֶץ:

Interpretation.

1. Therefore wait-ye-upon-me
2. ſaith-Jehovah, till-the-Day-of
3. my-riſing-up to-the-Prey : for
4. my-Determination *is* to-gather
5. the-Nations for-my-aſſembling
6. the-Kingdoms, to-pour
7. upon-them mine-Indignation
8. all-the-Heat-of mine-Anger ;
9. for in-the-Fire-of my-Jealouſy
10. ſhall-be-devoured all-the-Earth.

PART III.

Of WORDS.

SECTION I.

Of Prefixes.

THESE ſeven Serviles בהוכלמש are called *Prefixes* from their being often *prefixed* to Words: What Signification they have, and what Vowels they require, ſhall now be ſhown.

XXXV. בְּ; before moſt Pronouns בָּ; before Sheva,† בִּ, ſignifies *in*," *into*, *within*, *at*, *among*, *on*, *by* or *with*, *over*, *under*, *to*, *towards*, *againſt*, *according to*, *after*, &c.

XXXVI. ⊙הַ* ; before a Guttural with Kamets, הָ; before a Guttural with any other Vowel, or before ר, הֲ, is either demonſtrative, or vocative, or relative, and ſignifies *the* or *that*, *o*, *who* or *which*."

XXXVII. הַ; before a Guttural with Kamets, הָ; before a Guttural with any other Vowel, or before a Letter with Sheva, הֲ before theſe three Prefixes לְ, בְּ, כְּ, ⊙הַ, is interrogative, or a Note of Admiration."

† If the Sheva be under *Yod*, it is thrown away; and conſequently the *Hirik* under the Prefix will be long.

* This Mark ⊙ denotes that the following Letter is to have Dageſh: *Yod* and *Mem* with Sheva, reject the Dageſh.

XXXVIII.

XXXVIII. וְ; before a Labial, or a Letter with Sheva, וּ; before a diſtinctive Accent, וְ, ſignifies *and*," *but, notwithſtanding*; *or, even, to wit, ſo, ſeeing that*, &c.

XXXIX בְּ, pointed in all Reſpects as בְּ, ſignifies *as*," *like, according to, when*, &c.

XL. לְ; before Monoſyllables and Penacutes, לָ; before Sheva, לְ, ſignifies *to, of*," *in, upon, among, through, with, according to, whilſt, inſtead of, that*, &c.

XLI. בְּ, כְּ, לְ prefixed to a Word with demonſtrative ה, uſually exclude ה, and take its Vowel;" as כַּמִּן for כְּהַמִּן, &c.

XLII. מִ⊙; before the Gutturals and ר, מִ, ſignifies *from*," *out of, in, among, by* or *near, of* (i. e. part of,) *by means of, becauſe of, againſt, after, before, in compariſon of, than, leſt, that—not*, &c.

XLIII. ⊙שֶׁ‖; rarely ⊙שֵׁ or שֵׁ; but once שֶׁ, ſignifies *who* or *which*," *becauſe, that, for*, &c.

Examples of Words with Prefixes.

בְּצֶדֶק	be-tſédek	*in*-righteouſneſs	Rule 35.
בָּזֹאת	ba-zé	*in*-this	
בִּדְבַשׁ	bi-dbáſh*	*with*-honey	
הַמֶּלֶךְ	ham-mélech	*the* or *that*, or, *o*-king	Rule 36.
הֶהָרִים	he-harím	*the*-mountains	
הָאִישׁ	ha-íſh	*the*-man	
הָרֹעֶה	ha-rogné	*who* feedeth	

‖ If the following Letter is a Guttural or Reſh, Dageſh is omitted, by Rule 8.

** Theſe Words are ſo divided only to ſeparate the Prefixes: for in both, the firſt Conſonant is taken into the ſame Syllable with the Prefix, by Rule 18.

הַיֵּשׁ ha-yéſh

הַיֵּשׁ	ha-yéſh	is it ?	Rule 37.
הֶאֱפֵס	he-aphés	hath it failed ?	
הֵהֵם	ha-hém	they !	
הֵיִסָּפֵר	ha-yſuppár*	ſhall it be told ?	
הַבְּדֶרֶךְ	hab-bedérech	in the Way !	
וְכֹל	ve-chól	*and*-all	Rule 38.
וּמֶלֶךְ	u-mélech	*and*-a king	
וּלְאֻמִּים	u-leummím	*and*-people	
וְלַיְלָה	va-láyla	*and*-night	
כְּעֵץ	ce-gnéts	*as*-a tree	Rule 39.
כָּזֹאת	ca-zóth	*according to*-this	
כִּכְלִי	ci-chlí	*as*-a veſſel	
לְדָוִד	le-david	*of*-David	Rule 40.
לְעַם	la-gnám	*to*-a people	
לְרִמָּה	la-bétahh	*in*-ſafety	
לְבֵאֵר	li-bér	*into*-the pit	
מִדְּבַשׁ	mid-debáſh	*in compariſon of*-honey	Rule 41.
מֵהָר	me-hár	*out of*-the mountain	
מֵרוּחַ	me-rúhh	*from*-the wind	
שֶׁיֹּאחֵז	ſhe-yohhéz	*who*-ſhall take	Rule 42.
שֶׁקַּמְתִּי	ſhak-kámti	*that*-I aroſe	
שֶׁהוּא	ſhe-hú	*which*-he	
שַׁאַתָּה	ſha-attá	*that*-thou	

SECTION

SECTION II.

Of Nouns.[a]

XLIV. NOUNS are generally formed of Verbs, either by a Change of the Vowels only; or by throwing away one of the Radicals; or by adding to either, ſo prepared, one or more of theſe Serviles הֵאֲמָנָתִי *hemanti*."

The firſt are called *perfect*; the ſecond *imperfect*; and the laſt *hemantic* Nouns, perfect or imperfect.

In the Formation of Hemantics, הנ"י are commonly added to the End; אמ to the Beginning; ת to the Beginning or End.

It will greatly facilitate the finding the Root, to conſider attentively the Formation of Nouns from Verbs; which ſhall be illuſtrated by Examples, after this

PREMONITION.

FROM the Verb פָּעַל, formerly uſed for a Paradigm, the firſt Conſonant of every Root is called *Pe*, the ſecond *Gnain*, and the third *Lamed*. Hence Grammarians make uſe of a compendious Way of expreſſing themſelves with regard to the ſeveral Sorts of imperfect Verbs. Thus, *Pe Yod*, or *Pe Nun*, ſignifies a Verb, whoſe *firſt* Radical is *Yod* or *Nun*; as יָשַׁב, נָתַן: *Gnain Vau*, a Verb, whoſe *middle* Radical is *Vau*; as קוּם: *Gnain doubled*, a Verb, whoſe *middle* Radical is the ſame with the laſt; as סָבַב: *Lamed He*, a Verb, whoſe *laſt* Radical is *He*; as גָּלָה. In Conformity to this Way of ſpeaking,

[a] Here are compriſed both Subſtantives and Adjectives, as both are ſubject to the ſame Rules.

a Noun, derived of a Verb *Pe* Yod, ſhall be denoted by *y*; from *Pe* Nun, by *n*; from *Gnain* Vau, by *v*; from *Gnain* Doubled, by *d*; from *Lamed* He, by *b*. A Root itſelf, or a Noun conſiſting of radical Letters, may be ſignified by *r*.* A Noun augmented, in the Beginning, will be ſhown by ״; at the End, by ״; at the Beginning and End, by ״״.

An Example of each will make this clear; and this Method ſhall be obſerved throughout.

מֶלֶךְ r, a King, from the Verb מָלַךְ he reigned.

מִשְׁפָּט ״, Judgment, from the Verb שָׁפַט he judged.

חָכְמָה ״, Wiſdom, from the Verb חָכַם he was wiſe.

מַחֲשָׁבָה ״״, Device, from the Verb חָשַׁב he deviſed.

דַּעַת y, Knowledge, from יָדַע he knew.

מוֹשָׁב ״ y, a Seat, from יָשַׁב he ſat.

עֲצָה ״ y, Counſel, from יָעַץ he counſelled.

מוֹקֵדָה ״״ y, a Burning, from יָקַד he burnt.

מַתָּן ״ n, a Gift, from נָתַן he gave.

מַפֵּלָה ״״ n, a Fall, from נָפַל he fell.

גֵּר v, a Stranger, from גוּר to be a Stranger.

מָקוֹם ״ v, a Place, from קוּם to riſe.

לָצוֹן v, Scorn, from לוּץ to ſcorn.

תְּבוּנָה ״ v, Underſtanding, from בִּין to underſtand.

תֹּם d, Perfectneſs, from תָּמַם he was perfect.

* Here likewiſe are comprehended Nouns feminine in ת־, derived of Verbs *Lamed He* though the ה is in this Caſe properly ſervile; as שָׁנָה a Year, from שָׁנַן r.

מָגֵן « d, a Shield, from גָּנַן he defended.

זִמָּה « d, Wickedneſs, from זָמַם r.

תְּפִלָּה «« d, Prayer, from פָּלַל r.

אָב h, a Father, from אָבָה r.

פְּרִי « h, Fruit, from פָּרָה r.

מַשְׂכִּית «« h, Imagination, from שָׂכָה r.

XLV. Nouns have but one Caſe; two Genders, maſculine and feminine*; three Numbers, ſingular, dual and plural."

XLVI. A maſculine Noun ſingular may have any Termination, except ה, ת, ית, וּת, which are feminine."

47. The Feminine may be formed from the Maſculine, by taking ה, *as* אִישׁ טוֹב *a good Man*, אִשָּׁה טוֹבָה *a good Woman.* Names of Females; proper Names of Places, Cities, Towns, Countries, Winds; and Names of Things double in their Nature, are feminine, though of a maſculine Termination. Cardinal Numerals, from *three* to *ten*, are maſculine with a feminine Termination, and *vice verſa.*

XLVIII. The Dual Number of both Genders is formed by adding to the ſingular the Termination יִם *á-yim*, the feminine ה being previouſly changed into ת;" as יוֹם *a Day*, יוֹמַיִם *two Days*; שָׁנָה *a Year*, שְׁנָתַיִם *two Years.*

XLIX. The maſculine Plural is made by adding to the Singular the Termination ים, *im*: Singulars ending in ה, throw it away before ים".

* The neuter Gender is uſually expreſſed by the Feminine.

L. The feminine Plural is made by changing the ſingular

Terminations { ה֫ and ת֫ / ת֫ / ות & וֹת } into { וֹת ōth / יוֹת ī-yōth / יוֹת ày-yōth."

51. ֫, ֫, ֫, and ſometimes ֫, penultimate in the Singular, becoming antepenultimate in the Plural, are changed into Sheva, or, under a Guttural, into ֫. This Rule holds, when *any* final Addition is made to a Word.

52. ֫ and ֫ ultimate in the Singular, becoming penultimate in the Plural, are changed into ֫.

53. ֫ ultimate, unleſs preceded by ֫ or ֫, in the Singular, becoming Penultimate in the Plural, is changed into (֫).

54. ֫ penultimate in the feminine Singular, continuing penultimate in the Plural, is changed into ֫.

55. ֫ and ֫ in the Singular, are contracted into ֫ and ֫ in the Plural.

56. Imperfect Nouns, derived from *Gnain doubled*, in the Plural, have Dageſh in the laſt Radical, and change the long Vowel, which was under the firſt in the Singular, into a ſimilar ſhort one. This Rule is obſerved in all Caſes, when the Word receives a final Augment.

EXAMPLES

EXAMPLES

Of NOUNS inflected from Singular to Plural.

MASCULINES.

Singular.		Plural.	
דָּבָר	r. a Word.	דְּבָרִים	XLIX. 51.
לֵבָב	r. an Heart.	לְבָבִים	XLIX. 51.
עִלֵּג	r. a Stammerer.	עִלְּגִים	XLIX. 53.
עָצֵל	r. a Sluggard.	עֲצֵלִים	XLIX. 51. 53.
זְאֵב	r. a Wolf.	זְאֵבִים	XLIX. 53.
מֶלֶךְ	r. a King.	מְלָכִים	XLIX. 51. 52.
נַעַר	r. a Boy.	נְעָרִים	XLIX. 51. 52.
קֹדֶשׁ	r. Holineſs.	קְדָשִׁים	XLIX. 51. 52.
מָוֶת	r. Death.	מָוֶתִים	XLIX. 55.
זַיִת	r. an Olive.	זֵיתִים	XLIX. 55.
שֵׁן	d. a Tooth.	שִׁנַּיִם	XLIX. 56.
מִקְנֶה	c. a Poſſeſſion.	מִקְנִים	XLIX.

FEMININES.

Singular.		Plural.	
צְדָקָה	c. Righteouſneſs.	צְדָקוֹת	L.
שִׁפְחָה*	c. a Maid-Servant.	שִׁפְחוֹת	L.
חֶלְקָה*	c. a Part.	חֶלְקוֹת	L.
שַׂלְמָה*	c. a Garment.	שַׂלְמוֹת	L.
אַדֶּרֶת	c. a Gown.	אַדָּרוֹת	L. 54.
עִבְרִית	c. an Heb. Woman.	עִבְרִיוֹת	L.
מַלְכוּת	c. a Kingdom.	מַלְכֻיוֹת	L.

* Nouns of this Form are contracted; as שִׁפְחָה for שִׁפְחָה, &c. as appears by their Plurals.

Some Nouns have the Feminine Termination in the Singular, and Maſculine in the Plural; and the Reverſe; as פְּשִׁתָּה ", plu. פִּשְׁתִּים; אֶרֶץ r, pl. אֲרָצוֹת.

A few have only the maſculine, or only the feminine Termination in the Singular, but in the Plural have both; as דּוֹר r, plu. דּוֹרִים or דּוֹרוֹת; פְּנֶה " d, pl. פְּנִים or פְּנוֹת.

Some Nouns are found only in the Singular; ſome only in the Dual; and ſome only in the Plural.

The following Nouns have a ſpecial Irregularity in their Inflection from Singular to Plural:

Singular.	Plural.
אָחוֹת " h. a Siſter.	אֲחָיוֹת
אִישׁ r. a Man.	אֲנָשִׁים
בַּיִת r. a Houſe.	בָּתִּים
בֵּן h. a Son.	בָּנִים
בַּת a Daughter.	בָּנוֹת " h.
יוֹם r. a Day.	יָמִים
עַיִן r. an Eye.	עֵינוֹת
עִיר r. a City.	עָרִים
פַּת d. a Morſel.	פִּתִּים
רֹאשׁ r. a Head.	רָאשִׁים
תַּיִשׁ r. an He-goat.	תְּיָשִׁים

The

The Want of Cases, made by different Terminations in *Greek* and *Latin*, is, in Hebrew, commonly supplied by Prefixes and separate Particles, thus ;

Nom.	סֵפֶר r.	a Book.
G. and D.	לְסֵפֶר	of or to a Book. (of the Gen. see the next Sec.)
Accus.	אֶת־סֵפֶר r.	a Book.
Voc.	הַסֵּפֶר	O Book.

Ab. מִסֵּפֶר or מִן סֵפֶר r. from a Book ; בְּסֵפֶר in a Book.

Comparison.

The comparative Degree is made by מִן r. or ⊙מ, thus, מְרֻבָּשׁ r. מִמְּתוֹקִים r. *sweeter than Honey* (sweet in comparison of Honey.)

The Superlative is formed,

1. By מְאֹד r. *very* ; as מְאֹד r. טוֹב v. *very good.*

2. By repeating the Adjective ; as טוֹב טוֹב *the best* (good good.)

3. By the same or a synonymous Word repeated, the former of which is in Regimen ; as עֶבֶד עֲבָדִים r. *the most abject Slave* (Servant of Servants ;) מְטַר נְשָׂם *very great Rain* (Pluvia Imbris.)

4. By placing after the Noun, of which some Quality is to be expressed in the Superlative, one of the Names of God ; as אַרְזֵי אֵל *the loftiest Cedars* (Cedars of God.)

SECTION

SECTION III.

Of Nouns in Regimen or Conſtruction.

LVII. WHEN two Subſtantives come together, ſignifying different Things, the *firſt* of them is ſaid to be in *Regimen* or Conſtruction;" as, the *Kings of* the Earth.

Adjectives and Participles, coming before Subſtantives, are likewiſe often in Regimen; as *void of* Underſtanding; *fearing* the Lord.

LVIII. Regimen changes the dual and plural Terminations ־ַיִם and ־ֵי into ־ֵי, and the feminine ־ָה into ־ַת."

59. Regimen changes ־ַ and ־ָ penultimate into Sheva, or under a Guttural, into ־ֲ; and ultimate into (־).

60. ־ֵי and ־ָי are contracted into ־ֵי and ־ֵי in Regimen, *as they were in the Plural (Rule 55.)*

61. The Termination ־ָה is changed into ־ַת in Regimen.

62. Whenever the Rules for Change of Vowels require two very ſhort Vowels at the Beginning of a Word, the firſt is changed into (ֱ); or, near a Guttural, and in ſome particular Words, into (ֲ) or (ֳ) or ſhort (ַ); *thus* דִּבְרֵי r. *is by* 49 *and* 51 דִּבְרִים; *by* 58 דִּבְרֵי; *by* 59 דִּבְרֵי; *and by* 62 דִּבְרֵי: עֵרֶל r. by 49, 51 and 53. עֲרֵלִים; by 58 עֲרֵלֵי; by 59 עֲרֵלֵי; and by 62, עֲרֵלֵי: חֵבֶל r. by 49, 51 and 52 חֲבָלִים; by 58 חֲבָלֵי; by 59 חֲבָלֵי; and by 62 חֲבָלֵי: קֹרֶשׁ r. by 49, 51 and 52 קְרָשִׁים; by 58 קַרְשֵׁי; by 59 קַרְשֵׁי; and by 62 קַרְשֵׁי.

Moſt Words, which have not long Kametz in them, remain unchanged in Regimen.

Examples

Examples of Nouns in Regimen.

Singular.

Absolute.*	Constructed.
דָּבָר r.	דְּבַר יְהוָה 59. the *Word of* the LORD.
לֵב r.	לֵבַב אֱנוֹשׁ 59. the *Heart of* Man.
עָרֵל r.	עֲרַל שִׂפָתַיִם 59. *uncircumcised of* Lips.
מָוֶת r.	מוֹת יְשָׁרִים 60. the *Death of* the righteous.
זַיִת r.	זֵית שֶׁמֶן 60. an *Olive of* Oil.
שָׂדֶה r.	שְׂדֵה צֹעַן 59, 61. the *Field of* Zoan.
צְדָקָה r.	צִדְקַת תָּמִים 58. 62. the *Righteousness of* the [perfect.

Dual.

שִׂפְתַיִם h.	שִׂפְתֵי מִרְמָה LVIII. *Lips of* Deceit.

Plural.

דְּבָרִים	דִּבְרֵי שִׂנְאָה LVIII. 59. 62. *Words of* Hatred.
עֲרֵלִים	עֲרֵלֵי לֵב LVIII. 59. 62. *uncircumcised of* [Heart.
צְדָקוֹת	צִדְקוֹת יְהוָה 59. 62. the *Righteousnesses of* [the LORD.

פֶּה r. a Mouth; אָב h. a Father; אָח h. a Brother; חָם h. a Father-in-Law, in Regimen are פִּי, אֲבִי, אֲחִי, חֲמִי.

SECTION

* Words are said to be *absolute*, when they are not in Regimen; and *constructed* when they are.

SECTION IV.

Of PRONOUNS.

Pronouns are either ſeparable or inſeparable. The following are the

SEPARABLE PRONOUNS.

PERSONAL.

Singular.		Plural.	
אֲנִי r. or אָנֹכִי	I, *common.*	אֲנַחְנוּ or נַחְנוּ	we, *common.*
אַתָּה	thou, *m.*	אַתֶּם	ye, *m.*
אַתְּ	thou, *f.*	אַתֶּן or אַתֵּנָה	ye, *f.*
הוּא r.	he	הֵם or הֵמָּה	they, *m.*
הִיא r. or הוּא	ſhe	הֵן or הֵנָּה	they, *f.*

DEMONSTRATIVE.

זֶה r.	this, or that, *m. Sin.*
זֹה זוֹ זֹאת	this, or that, *f*, *Sin.*
זוּ הַלָּז הַלָּזוּ הַלָּזוֹ	this, or that, *com.* Sin.
אֵלֶּה r. or אֵל,	theſe, *com. plu.*

RELATIVE.

RELATIVE.

אֲשֶׁר r. who, which, *comm. ſing.* and *plur.*

INTERROGATIVE.

מִי r. who? *com. ſin.* and *plu.*

מָה, מַה or מֶה r. what? *com. ſin.* and *plu.*

INSEPARABLE PRONOUNS.

Theſe are Fragments of the ſeparable perſonal Pronouns (as י from אֲנִי, נ from אֲנַחְנוּ, &c.) which being *ſuffixed* or joined to the End of Nouns, ſupply the Place of Pronouns poſſeſſive, ת in the ſecond Perſon being changed into *Caph*. Theſe inſeparable Pronouns are generally called

SUFFIXES.

With a Noun ſing. maſ.

דָּבָר r. a Word.

1. Per.	c. s.	י	דְּבָרִי	*my*-Word.
	c. p.	נוּ	דְּבָרֵנוּ	*our*-Word.
2. Per.	m. s.	ךָ, כָה *	דְּבָרְךָ	*thy*-Word.
	f. s.	ךְ, כִי	דְּבָרֵךְ	*thy*-Word.
	m. p.	כֶם	דְּבַרְכֶם	*your*-Word.
	f. p.	כֶן	דְּבַרְכֶן	*your*-Word.
3. Per.	m. s.	וֹ, ה, ָהּ	דְּבָרוֹ	*his*-Word.
	f. s.	ָהּ	דְּבָרָהּ	*her*-Word.
	m. p.	ם, מוֹ	דְּבָרָם	*their*-Word.
	f. p.	ן	דְּבָרָן	*their*-Word.

* The firſt at the right Hand are moſt common, except in the poetical Books.

With a Noun plu. maſ.

			דְּבָרִים	Words.
1. Per.	c. s.	יְ־	דְּבָרַי	*my*-Words.
	c. p.	־ֵנוּ	דְּבָרֵינוּ	*our*-Words.
2. Per.	m. s.	־ְךָ	דְּבָרֶיךָ	*thy*-Words.
	f. s.	־ֵךְ, ־ְכִי	דְּבָרַיִךְ	*thy*-Words.
	m. p.	־ֵכֶם	דְּבָרֵיכֶם	*your*-Words.
	f. p.	־ֵכֶן	דְּבָרֵיכֶן	*your*-Words.
3. Per.	m. s.	־ָיו, ־ֹהִי	דְּבָרָיו	*his*-Words.
	f. s.	־ָהּ	דְּבָרֶיהָ	*her*-Words.
	m. p.	־ָהֶם, ־ָמוֹ	דְּבָרֵיהֶם	*their*-Words.
	f. p.	־ָהֶן	דְּבָרֵיהֶן	*their*-Words.

With a Feminine

Singular.		Plural.	
תּוֹרָה	y. a Law.	תּוֹרוֹת	Laws.
תּוֹרָתִי	*my*-Law.	תּוֹרוֹתַי	*my*-Laws.
תּוֹרָתֵנוּ	*our*-Law.	תּוֹרוֹתֵינוּ	*our*-Laws.
תּוֹרָתְךָ	*thy*-Law.	תּוֹרוֹתֶיךָ	*thy*-Laws.
תּוֹרָתֵךְ	*thy*-Law.	תּוֹרוֹתַיִךְ	*thy*-Laws.
תּוֹרַתְכֶם	*your*-Law.	תּוֹרוֹתֵיכֶם	*your*-Laws.
תּוֹרַתְכֶן	*your*-Law.	תּוֹרוֹתֵיכֶן	*your*-Laws.
תּוֹרָתוֹ	*his*-Law.	תּוֹרוֹתָיו	*his*-Laws.
תּוֹרָתָהּ	*her*-Law.	תּוֹרוֹתֶיהָ	*her*-Laws.
תּוֹרָתָם	*their*-Law.	תּוֹרוֹתֵיהֶם	*their*-Laws.
תּוֹרָתָן	*their*-Law.	תּוֹרוֹתֵיהֶן	*their*-Laws.

LXIII. For the Reception of Suffixes, ם of the Dual and maſculine Plural is thrown away; the feminine ה changed into ת; and י added after ות in the feminine Plural."

LXIV. Nouns ending in ה throw it away before the Suffixes, and for a Suffix of the third Perſon maſculine ſingular take ו; as עָלָה r. *a Leaf*, עָלָיו *his Leaf*."

65. Suffixes change (-) and (ֵ) ultimate into (ִ); as פַּחַד r. *Fear*, פַּחְדּוֹ *his Fear*; מִתְג r. *a Bridle*, מִתְגִי *my Bridle*. Otherwiſe,

66. חֵן, חֵם, בֵּן, בֵּת make the ſame Change in the Vowels, which Regimen did (59, 60, 62.) and the reſt make the ſame, which the plural Number did (51, 53, 55, 56.)

אָב r. אָח h. אָח h. חָם h. ſingular, with Suffixes imitate the Plural; as פִּיו, אֲבִיו, &c.

The Conjunction of a Prefix, or ſome Particle with a Suffix ſerves to ſupply the Want of Caſes in the perſonal Pronouns; as

ל G. and D.	את r. Acc.	ב Ab.	מ generally doubled
לִי of or to me, *c.*	אוֹתִי	בִּי	מִמֶּנִּי * or מִמֶּנִּי
לְךָ to thee, *m.*	אוֹתְךָ	בְּךָ	מִמְּךָ
לָךְ to thee, *f.*	אוֹתָךְ	בָּךְ	מִמֵּךְ or מִמֵּךְ
לוֹ to him.	אוֹתוֹ	בּוֹ	מִמֶּנּוּ *
לָהּ to her.	אוֹתָהּ	בָּהּ	מִמֶּנָּהּ *
לָנוּ to us, *c.*	אוֹתָנוּ	בָּנוּ	מִמֶּנּוּ or מִמֶּנּוּ
לָכֶם to you, *m.*	אֶתְכֶם	בָּכֶם	מִמָּכֶם
לָכֶן to you, *f.*	אֶתְכֶן	בָּכֶן	מִמָּכֶן
לָהֶם to them, *m.*	אוֹתָם	בָּהֶם	מֵהֶם
לָהֶן to them. *f.*	אוֹתָן	בָּהֶן	מֵהֶן

* Theſe are properly verbal Suffixes, of which ſee Rule 118.

The Particle אֵת r, with Suffixes, has ſometimes a Dageſh in the ת, and then commonly denotes the Ablative; as אִתּוֹ *with him.*

Sometimes a Prefix, a Particle and a Suffix are all joined together; as מֵאִתּוֹ *from him:* בְּעוֹדִי r. be-gnod-i *while I have a Being.*

LXVII. ה, adhering to the End of Nouns, is called local, and ſignifies *to* or *towards*; *in*" : as יָמָּה וְקֵדְמָה *to the Weſt and to the Eaſt.* The local *He* and *He* feminine are diſtinguiſhed by the Accent, the former having it in the penultimate, and the latter in the ultimate Syllable.

SECTION V.

Of VERBS.

68. A Verb is varied by Tenſes, Moods, Conjugations, Voices, Perſons, Genders, and Numbers.

69. Verbs have only two Tenſes, the Preter and Future. The Future is uſed not only to denote the Futurity of an Action; but alſo to expreſs the Continuance of doing a Thing, or that it is cuſtomary, poſſible, lawful, reaſonable, or deſirable to do it.

A Participle is generally uſed to expreſs the preſent Tenſe; as אֲנִי פֹקֵד *I* [am] *viſiting*, or I viſit.

70. Moods are three, the Indicative, Imperative, and Infinitive.

71. Conjugations, of which there are four, are different Ways of declining the ſame Verb, in order to expreſs it's different Manner of ſignifying.

72. The three firſt Conjugations have both an active and paſſive Voice; the fourth commonly has the Action terminating in one's ſelf, and can therefore have no paſſive Voice.

All the Conjugations, in both Voices, except the active of the firſt, *Kal*, take their Names, *Niphhal*, *Pihel*, *Puhal*, *Hiphhil*, *Hophhal*, and *Hithpahel*, from the third Perſon ſingular

ſingular of פָּעַל, the ancient Paradigm, in every Conjugation.

73. The Root, whence Words of like Signification are derived, is commonly a Verb in the third Perſon maſculine ſingular of the preter Tenſe in *Kal*. The Root generally conſiſts of three Conſonants or Radicals: the Vowels are (-ַ); ſometimes (-ָ); rarely (-ֹ).

LXXIV. The Signification of a Verb in KAL is ſimply active; NIPHHAL is the paſſive of Kal:" as פָּקַד *he viſited*; נִפְקַד *he was viſited.*

LXXV. In PIHEL the Signification is more intenſe and emphatical; PUHAL is the Paſſive of Pihel:" as שָׁבַר in Kal, *he broke*; in Pihel שִׁבֵּר *he broke in Pieces*; in Puhal שֻׁבַּר *he was broken in Pieces.*

LXXVI. HIPHHIL is to cauſe another to do a Thing; HOPHHAL is the Paſſive of Hiphhil:" as from מָלַךְ in Kal, *he reigned*; in Hiphhil הִמְלִיךְ *he made* [another] *to reign*; in Hophhal הָמְלַךְ *he was made to reign.*

Verbs in *Pibel* and *Hiphhil* often ſignify declaratively; as טָמֵא, in Kal, *he was unclean*; in Pihel טִמֵּא he *pronounced*-unclean. צָדַק, in Kal, *he was juſt*; in Hiphhil הִצְדִּיק he *pronounced*-juſt.

LXXVII. HITHPAHEL commonly ſignifies to act upon one's ſelf, either really, or in Pretence, or intenſely"; as קָדַשׁ in Kal, *he was holy*; in Hithpahel הִתְקַדֵּשׁ *he made himſelf holy*, or he pretended to be holy, or he made himſelf very holy, or he made—very holy.

In ſome Verbs, the Signification is, in ſome of the other Conjugations, quite foreign, or even contrary, to the Signification in Kal; as חָלַל in Kal, *he was mad or fooliſh*; in Pihel *he praiſed*; in Hiphhil, *he cauſed—to ſhine*; or *it ſhined.*

Some Verbs in Kal have the Signification of Niphhal; a few in Niphhal have that of Kal; and ſome in Hiphhil have the Signification of Pihel.

Verbs are either perfect or imperfect. PERFECT

PERFECT VERBS are declined according to the following PARADIGM, פקד *be visited.*

	IV. Conj.	III. Conjugation		II. Conjugation		I. Conjugation			
	Hithpahel	Hophhal passive	Hiphhil active	Puhal passive	Pihel active	Niphhal passive	Kal active		Preter Tense.
	הִתְפָּקַד 17	הָפְקַד 16	הִפְקִיד 15	פֻּקַּד 14	פִּקֵּד 13	נִפְקַד 12	פָּקַד 11	he	
	הִתְפָּקְדָה	הָפְקְדָה	הִפְקִידָה	פֻּקְדָה	פִּקְּדָה	נִפְקְדָה	פָּקְדָה	she	
	הִתְפָּקַדְתָּ	הָפְקַדְתָּ	הִפְקַדְתָּ	פֻּקַּדְתָּ	פִּקַּדְתָּ	נִפְקַדְתָּ	פָּקַדְתָּ	thou, m	
	הִתְפָּקַדְתְּ	הָפְקַדְתְּ	הִפְקַדְתְּ	פֻּקַּדְתְּ	פִּקַּדְתְּ	נִפְקַדְתְּ	פָּקַדְתְּ	thou, f	
	הִתְפָּקַדְתִּי	הָפְקַדְתִּי	הִפְקַדְתִּי	פֻּקַּדְתִּי	פִּקַּדְתִּי	נִפְקַדְתִּי	פָּקַדְתִּי	I, c	
	הִתְפָּקְדוּ	הָפְקְדוּ	הִפְקִידוּ	פֻּקְדוּ	פִּקְּדוּ	נִפְקְדוּ	פָּקְדוּ	they, c	
	הִתְפָּקַדְתֶּם	הָפְקַדְתֶּם	הִפְקַדְתֶּם	פֻּקַּדְתֶּם	פִּקַּדְתֶּם	נִפְקַדְתֶּם	פָּקַדְתֶּם	ye, m	
	הִתְפָּקַדְתֶּן	הָפְקַדְתֶּן	הִפְקַדְתֶּן	פֻּקַּדְתֶּן	פִּקַּדְתֶּן	נִפְקַדְתֶּן	פָּקַדְתֶּן	ye, f	
	הִתְפָּקַדְנוּ	הָפְקַדְנוּ	הִפְקַדְנוּ	פֻּקַּדְנוּ	פִּקַּדְנוּ	נִפְקַדְנוּ	פָּקַדְנוּ	we, c	
	יִתְפָּקֵד 27	יָפְקַד 26	יַפְקִיד 25	יְפֻקַּד 24	יְפַקֵּד 23	יִפָּקֵד 22	יִפְקֹד 21	he	Future singular.
	תִּתְפָּקֵד	תָּפְקַד	תַּפְקִיד	תְּפֻקַּד	תְּפַקֵּד	תִּפָּקֵד	תִּפְקֹד	she	
	תִּתְפָּקֵד	תָּפְקַד	תַּפְקִיד	תְּפֻקַּד	תְּפַקֵּד	תִּפָּקֵד	תִּפְקֹד	thou, m	
	תִּתְפָּקְדִי	תָּפְקְדִי	תַּפְקִידִי	תְּפֻקְּדִי	תְּפַקְּדִי	תִּפָּקְדִי	תִּפְקְדִי	thou, f	
	אֶתְפָּקֵד	אָפְקַד	אַפְקִיד	אֲפֻקַּד	אֲפַקֵּד	אִפָּקֵד	אֶפְקֹד	I, c	
	יִתְפָּקְדוּ	יָפְקְדוּ	יַפְקִידוּ	יְפֻקְּדוּ	יְפַקְּדוּ	יִפָּקְדוּ	יִפְקְדוּ	they, m	Future plural.
	תִּתְפָּקַדְנָה	תָּפְקַדְנָה	תַּפְקִדְנָה	תְּפֻקַּדְנָה	תְּפַקֵּדְנָה	תִּפָּקַדְנָה	תִּפְקֹדְנָה	they, f	

Paragogic Letters. ה
" נ
" ־

Future plural.	Imperative.								
יִפְקְדוּ	יִפְקְדוּ	יִפְקְדוּ	יִפְקְדוּ	יִפְקְדוּ	יִפְקְדוּ	יִפְקְדוּ	יִפְקְדוּ	they, m	ה
תִּפְקֹדְנָה	תִּפְקֹדְנָה	תִּפְקֹדְנָה	תִּפְקֹדְנָה	תִּפְקֹדְנָה	תִּפְקֹדְנָה	תִּפְקֹדְנָה	תִּפְקֹדְנָה	they, f	
תִּפְקְדוּ	תִּפְקְדוּ	תִּפְקְדוּ	תִּפְקְדוּ	תִּפְקְדוּ	תִּפְקְדוּ	תִּפְקְדוּ	תִּפְקְדוּ	ye, m	ו
תִּפְקֹדְנָה	תִּפְקֹדְנָה	תִּפְקֹדְנָה	תִּפְקֹדְנָה	תִּפְקֹדְנָה	תִּפְקֹדְנָה	תִּפְקֹדְנָה	תִּפְקֹדְנָה	ye, f	
נִפְקֹד	נִפְקֹד	נִפְקֹד	נִפְקֹד	נִפְקֹד	נִפְקֹד	נִפְקֹד	נִפְקֹד	we, c	א
פְּקֹד 31	הִפָּקֵד 32	פָּקֹד 33	הִפָּקֵד 35	Wanting.	Wanting.	הִפָּקֵד 46	הִתְפַּקֵּד 47	thou, m	ה
פִּקְדִי	הִפָּקְדִי	פִּקְדִי	הִפָּקְדִי					thou, f	ו
פִּקְדוּ	הִפָּקְדוּ	פִּקְדוּ	הִפָּקְדוּ					ye, m	
פְּקֹדְנָה	הִפָּקַדְנָה	פִּקְדְנָה	הִפָּקַדְנָה					ye, f	
פְּקֹד 41	הִפָּקֵד 42	פָּקֹד 43	הִפָּקֵד 45	פָּקוֹד 44		הִפָּקֵד 46	הִתְפַּקֵּד 47	Infinitive	ה
פֹּקֵד 51		מִפְקֹד 53	מִפְקִיד 55				מִתְפַּקֵּד 57	Part. act.	מ
פָּקוּד 61	נִפְקָד 62			מִפְקָד 64		מִפְקָד 66		Part. pass.	

The Vowels, set without the Words at the Beginning or End, denote, that the first or last Syllable in some Verbs is formed by them. Pathah is used when the last Radical is a Heth, Gnain or Resh; and also, in the Fut. Imp. and Infin. of Kal, when the Signification is intransitive.

The Figures are to serve as Indexes, to show where any Verb or Participle, which may be used in the Remainder of the Grammar and in the Praxis, is found.

Paragogic Letters are such as are added to the End, either for Emphasis or Euphony.

78. In Pihel, Puhal and Hithpahel, a double Dageſh is inſerted in the ſecond Radical, if capable of it; elſe, Compenſation is generally made by changing the preceding ſhort Vowel into a ſimilar long one; as בֵּרֵךְ for בֵּרֵךְ 13. So in the firſt Radical of the Future, Imperative and Infinitive of Niphhal; as יְהֹרֵס for יְהֹרֵס 22. And it is a general Rule, that

79. A ſhort Vowel followed by Dageſh is equivalent to a long Vowel, and vice verſa. Hence they are ſometimes uſed indifferently one for another; as אָקוֹב for אָקֻב 21 d. and הַתֵּל for הַתֵּל 13.

80. In Hithpahel, when the firſt Radical is צ ס ז or ש, the characteriſtic ת is tranſpoſed with it; as הִשְׁתַּבֵּר from שכר r. הִסְתַּבֵּל from סבל r. And the characteriſtic ת, being tranſpoſed with ז, is changed into ד; and with צ, into ט: as הִזְדַּמֵּן from זמן r. הִצְטַדֵּק from צדק r. When the firſt Radical is נ ט ד or ת, the characteriſtic ת is omitted, and compenſated by a double Dageſh in the firſt Radical; as הִדַּבֵּר for הִתְדַּבֵּר, &c.

81. Where there is *Sheva* in the Paradigm, the Gutturals require Hateph-pathah. Except, 1. In the Future of Kal, when the 1ſt Radical is א; or any Guttural, if the Verb be neuter, or in the firſt Perſon ſingular, they require Hateph-ſegol. So in the Preter of Niphhal and Hiphhil, and Participle of Niphhal, if the firſt Radical is a Guttural, it requires Hateph-ſegol. 2. In Hophhal, the firſt Radical being a Guttural, takes Hateph-kamets throughout.

LXXXII. The Prefix ו pointed with its uſual Vowel, often converts the Preter into the Preſent, or Future; and [illegible] converts the Future into the Preſent, or Preter:" as וְנִעַרְתִּי 11. *and* I will rebuke,

from

from גָּעַרְתִּי 11. *I have rebuked*; וַיִּפְקֹד 21. *and* he viſited; וְאֶשְׁמֹר 21. *and* I kept. The Prefix Vau in theſe Caſes is called *Converſive*. The Particle אָז *then*, coming before the Future, is alſo converſive; as אָז יְדַבֵּר 23. *then* he ſpake.

LXXXIII. The Prefixes ב, כ, ל, מ being joined to the Infinitive Mood form Gerunds"; thus בִּפְקֹד 41. *in viſiting*, כִּפְקֹד 41. *like viſiting*, לִפְקֹד 41. *to viſit*, מִפְקֹד 41. *from viſiting*: Or theſe Gerunds, eſpecially with a Suffix, may be rendered in Engliſh thus, בִּפְקָדִי 41. *when I viſited*, כִּפְקָדִי 41. *after I viſited*, לִפְקָדוֹ 41. *that he might viſit*, מִפְקֹד 41. *that he might not viſit*. ל ,כ ,ב uſually exclude ה the Characteriſtic of the Infinitive of Niphhal and Hiphhil, and take it's Vowel; as בִּפְקֹד 42. for בְּהִפָּקֵד.

84. Participles are frequently uſed for Nouns, and are ſubject to all the Changes which Nouns are; as שׁוֹמֵר 51. *watching*, or a Watchman; שׁוֹמֶרֶת or שׁוֹמֵרֶת the ſame feminine; שׁוֹמְרִים pl. שׁוֹמְרֵי conſt. The active Participles, as ſuch, ſignify either as the Preſent, or Future in *rus* in Latin; and the paſſive ones, either as the Preterperfect, or Future in *dus*.

SECTION VI.

Of Imperfect Verbs.

Imperfect Verbs are either quiescent or defective. The several Classes of imperfect Verbs are these,

1. Pe Aleph } or a Verb whose first Radical is { א
2. Pe Yod } { י
3. Gnain Vau, or a Verb whose middle Radical is ו
4. ~~Lamed Aleph~~ } or a Verb whose last Radical is { ~~א~~
5. Lamed He } { ה
6. Pe Nun, or a Verb whose first Radical is נ
7. Gnain doubled, or a Verb with the second and third Radicals alike.
8. Lamed Nun or Tau, } or a Verb whose third Radical is } נ or ת

denoted by the Letter { y. v. ~~א~~ h. n. d. } quiescent Verbs. defective.

I. Pe Aleph.

85. These five Verbs *Pe Aleph*, אָמַר r. *he said*; אָבַד r. *he perished*; אָבָה r. *he was willing*; אָכַל r. *he did eat*; אָפָה r. *he baked*, in the Future of Kal take Holem for their first Vowel, instead of (ו֑ ו), by Rule 81; as תֹּאמַר 21. for תֹּאמַר, &c. These three אָהַב r. *he loved*; אָחַז r. *he possessed*; אָסַף r. *he gathered*, sometimes follow this Rule.

86. The Radical א of all Verbs Pe Aleph is generally omitted, in the first Person singular of the Future, in all the Conjugations, lest two Alephs should concur: as אֹבַד 23. instead of אֶאֱבַד 23. אֹמַר 21. for אֶאֱמַר 21. In other Respects, Verbs *Pe Aleph* are regular.

II. Pe

II. Pe Yod.

87. All Verbs *Pe Yod* caſt away (י) in the Imperative Kal; as שֵׁב 31 y *ſit thou*, for יֵשֵׁב 31. (י) is alſo omitted in the Infinitive Kal, and ת added to the End with two Segols, as שֶׁבֶת 41 y. *to ſit*; except the laſt Radical be ע, which requires two Pathahs, as דַּעַת 41 y. *to know*.

88. When any of the Serviles הֵאָמְנָתִי *hemanti* are prefixed, the Radical (י) is either omitted, and Compenſation made by a long Vowel under the Servile; or changed into ו, in the Manner following; 1st. In the Future Kal, the prefixed Serviles requires (ֵ) or (ֵי) and ſome few (ֶ); as אֵשֵׁב 21 y. *I will ſit*; אִיבַשׁ 21 y. *I ſhall wither*. Except יכל r. which requires וּ; as אוּכַל 21 y. *I ſhall be able*. 2dly. In the Preter and Participle of Niphhal, they require וּ; as נוּשַׁב 12 y; נוֹשֵׁב 62 y. 3dly. The Future, Imperative and Infinitive Niphhal, inſtead of (י), take וּ; as תִּוָּשֵׁב 32 y. for תִּיָּשֵׁב. 4thly. Through all Hiphhil, וּ is required; as הוּשִׁיב 15 y: except theſe four יטב r. *he did good*; ילל r. *he howled*; ינן r. *he turned to the Right*; ינק r. *he gave ſuck*; which require (ֵי); as הֵיטִיב 15 y. &c. 5thly Through all Hophhal, וּ is required; as הוּשַׁב 16 y.

Theſe four יסר r. יכח r. ידע r. ידה r. in Hithpahel, change Yod into Vau, thus הִתְוַסֵּר 17 y. &c. Other Verbs *Pe Yod* are regular in Pihel, Puhal and Hithpahel.

A Paradigm

Paradigm of Pe Yod, יסף *he added.*

☞ III. Conjugation.		I. Conjugation.			
Hophhal	Hiphhil	Niphhal.	Kal		
16 הוּסַף	15 הוֹסִיף	12 נוֹסַף	11 יָסַף	he	PRETER.
הוּכְּפָה	הוֹסִיפָה	נוֹסְפָה		she	
הוּסַפְתָּ	הוֹסַפְתָּ	נוֹסַפְתָּ		thou,m	
[illegible]	[illegible]	[illegible]		thou, f	
הוּסַפְתִּי	הוֹסַפְתִּי	נוֹסַפְתִּי	Regular	I, c	
הוּסְפוּ	הוֹסִיפוּ	נוֹסְפוּ		they, c	
הוּסַפְתֶּם	הוֹסַפְתֶּם	נוֹסַפְתֶּם		ye, m	
הוּסַפְתֶּן	הוֹסַפְתֶּן	נוֹסַפְתֶּן		ye, f	
הוּסַפְנוּ	הוֹסַפְנוּ	נוֹסַפְנוּ		we, c	
26 יוּסַף	25 יוֹסִיף	22 יִוָּסֵף	21 יִסַּף ו	he	FUTURE.
תּוּסַף	תּוֹסִיף	תִּוָּסֵף	תִּסַּף	she	
תּוּסַף	תּוֹסִיף	תִּוָּסֵף	תִּסַּף	thou,m	
תּוּסְפִי	תּוֹסִיפִי	תִּוָּסְפִי	תִּסְפִּי	thou, f	
אוּסַף	אוֹסִיף	אִוָּסֵף	אֶסַּף	I, c	
יוּסְפוּ	יוֹסִיפוּ	יִוָּסְפוּ	יִסְפּוּ	they, m	
תּוּסַפְנָה	תּוֹסַפְנָה	תִּוָּסַפְנָה	תִּסַּפְנָה	they, f	
תּוּסְפוּ	תּוֹסִיפוּ	תִּוָּסְפוּ	תִּסְפּוּ	ye, m	
תּוּסַפְנָה	תּוֹסַפְנָה	תִּוָּסַפְנָה	תִּסַּפְנָה	ye, f	
נוּסַף	נוֹסַף	נִוָּסֵף	נִסַּף	we, c	
	35 הוֹסֵף	32 הִוָּסֵף	31 סֵף	thou,m	IMPERATIVE
	הוֹסִיפִי	הִוָּסְפִי	סְפִי	thou, f	
	הוֹסִיפוּ	הִוָּסְפוּ	סְפוּ	ye, m	
	הוֹסַפְנָה	הִוָּסַפְנָה	סְפֶנָּה	ye, f	
46 הוּסַף	45 הוֹסִיף	42 הִוָּסֵף	41 סְפַת	Infinitive	
	55 מוֹסִיף		51 יוֹסֵף	Part.active	
66 מוּסָף		62 נוֹסָף	61 יְסוּף	Part. pass.	

III. Gnain Vau.

89. The Root of Verbs *Gnain Vau* is the Infinitive; as יָקוּם or קוּם *to ariſe*. In the third Perſon maſculine Singular, of the Preter Kal, which is the Root of all other Verbs, the Vau diſappears; as קָם 11 v.

Lamed He, as לָוָה 11, and a few others, as גָּוַע 11. are regular, in Reſpect of the ſecond Radical; and therefore fall not under our preſent Conſideration.

Exceptions from the following Paradigm of *Gnain Vau* are theſe, which follow:

90. Theſe four אוּר *to ſhine*; בּוֹשׁ *to be aſhamed*; זוּר r. *to be ſqueezed*; טוֹב r. *to be good*, have וֹ in the Preter Kal; as טוֹבָה, טוֹבָה, טוֹב 11 v. &c.

91. מוּת r. *to die*, forms the third Perſon Preter and Participle active of Kal with (ֶ); as מֵתָה, מֵת 11 v. &c.

92. בּוֹשׁ r. in the Future Kal, and ſometimes in the Preter of Hiphhil, imitates Pe Yod (Rule 88.) in Reſpect of the Vowel of its prefixed Serviles; as יֵבֹשׁ 21 v. חוֹבִישׁ 15 v. &c.

93. Verbs Gnain Yod are declined like Gnain Vau, in Hiphhil; in the Imperative of which, ſome of both ſuffer an Aphæreſis of the Characteriſtic ה; as בִּין for הָבִין 35 v. *conſider*; גִּיר for הָגִיר 35. *till*, from גּוּר r.

94. In the ſecond and fourth Conjugations, the 3d Radical is repeated, as קוֹמֵם 13 v; קוֹמֵם 14. הִתְקוֹמֵם 17. ſometimes the firſt and third Radicals thus, כִּלֵּל 13. כְּלַלָּה 14. הִתְכַּלְכֵּל 17. from כּוּל r. Of this Form are all quadriliteral Verbs; as כִּרְסֵם r. 13.

95. Vau Converſive prefixed to the Future of this Sort of Verbs, when they have no perſonal Termination, in Kal changes וֹ or וּ into ſhort (ֻ), and in Hiphhil ֵ or (ֶ) into (ַ); as וַיָּקָם from יָקוּם or יָקוֹם 21 v; וַיָּקָם from יָקוּם or יָקֹם 25 v.

Paradigm

Hophhal	Hiphhil	Niphhal	Kal		
הוּקַם 16	הֵקִים 15	נָקוֹם 12	קָם ו 11	he	Preter.
הוּקְמָה	הֵקִימָה	נְקוֹמָה	קָמָה	she	
הוּקַמְתָּ	הֵקַמְתָּ	נְקוֹמוֹתָ	קַמְתָּ	thou,m	
הוּקַמְתְּ	הֵקַמְתְּ	נְקוֹמוֹתְ	קַמְתְּ	thou, f	
הוּקַמְתִּי	הֵקַמְתִּי	נְקוֹמוֹתִי	קַמְתִּי	I, c	
הוּקְמוּ	הֵקִימוּ	נְקוֹמוּ	קָמוּ	they, c	
הוּקַמְתֶּם	הֵקַמְתֶּם	נְקוֹמוֹתֶם	קַמְתֶּם	ye, m	
הוּקַמְתֶּן	הֵקַמְתֶּן	נְקוֹמוֹתֶן	קַמְתֶּן	ye, f	
הוּקַמְנוּ	הֵקַמְנוּ	נְקוֹמוֹנוּ	קָמְנוּ	we, c	
יוּקַם 26	יָקִים 25	יָקוֹם 22	יָקוּם ו 21	he	Futore
תּוּקַם	תָּקִים	תָּקוֹם	תָּקוּם	she	
תּוּקַם	תָּקִים	תָּקוֹם	תָּקוּם	thou,m	
תּוּקְמִי	תָּקִימִי	תָּקוֹמִי	תָּקוּמִי	thou, f	
אוּקַם	אָקִים	אָקוֹם	אָקוּם	I, c	
יוּקְמוּ	יָקִימוּ	יָקוֹמוּ	יָקוּמוּ	they,m	
תּוּקַמְנָה	תָּקֵמְנָה	תִּקּוֹמְנָה	תָּקוּמְנָה	they, f	
תּוּקְמוּ	תָּקִימוּ	תִּקּוֹמוּ	תָּקוּמוּ	ye, m	
תּוּקַמְנָה	תָּקֵמְנָה	תִּקּוֹמְנָה	תָּקוּמְנָה	ye, f	
נוּקַם	נָקִים	נָקוֹם	נָקוּם	we, c	
	הָקֵם 35	הִקּוֹם 32	קוֹם ו 31	thou,m	Imperative.
	הָקִימִי	הִקּוֹמִי	קוּמִי	thou, f	
	הָקִימוּ	הִקּוֹמוּ	קוּמוּ	ye, m	
	הָקֵמְנָה	הִקּוֹמְנָה	קוּמְנָה	ye, f	
הוּקֵם 46	הָקִים 45	הִקּוֹם 42	קוּם ו 41	Infinitive	
	מֵקִים 55		קָם 51	Partic. act.	
מוּקָם 66		נָקוֹם 62	קוּם 61	Partic. pass"	

IV. Lamed Aleph.

Verbs *Lamed Aleph* vary but little, in their Declenſion, from perfect Verbs. The following Paradigm will ſhow wherein they differ: it is liable however to theſe Exceptions;

96. Aleph is ſometimes omitted; as יָצָתִי for יָצָאתִי 11 a. *I went out*; and מַחְטוֹ for מַחְטוֹא 41 a. *from ſinning*.

97. The Infinitives often aſſume ת at the End; as מְלוֹאת for מְלוֹא 41 a. *to fill*.

98. The third Perſon feminine ſingular often terminates in ת, inſtead of ה; as קָרָאת for קָרָאָה 11 a, *ſhe called*.

99. Theſe four יָרֵא r. *he feared*; טָמֵא r. *he was unclean*; מָלֵא r. *he fulfilled*; שָׂנֵא r. *he hated*, form the Preter Kal with (ֵ) for their ſecond Vowel; as מָלֵאתִי, מָלֵאת, מָלֵא 11 a.

100. The Verb נָשָׂא r. *he lifted up*, ſometimes in the paſſive Participle of Kal changes א into י; as נָשִׂי for נָשׂוּא 61 a n.

Paradigm

Paradigm of Lamed Aleph, כלא *he ſhut up.*

		Kal	Niphhal	Pihel	Puhal	Hiphhil	Hophhal	Hithpahel
Preter	he	כָּלָא	נִכְלָא	כִּלֵּא	כֻּלָּא	הִכְלִיא	הָכְלָא	הִתְכַּלֵּא
	ſhe	כָּלְאָה	נִכְלְאָה	כִּלְּאָה	כֻּלְּאָה	הִכְלִיאָה	הָכְלְאָה	הִתְכַּלְּאָה
	thou,m	כָּלְאָתָּ	נִכְלֵאתָ	כִּלֵּאתָ	כֻּלֵּאתָ	הִכְלֵאתָ	הָכְלֵאתָ	הִתְכַּלֵּאתָ
	thou, f	כָּלְאַת	נִכְלֵאת	כִּלֵּאת	כֻּלֵּאת	הִכְלֵאת	הָכְלֵאת	הִתְכַּלֵּאת
	I, c	כָּלְאתִי	נִכְלֵאתִי	כִּלֵּאתִי	כֻּלֵּאתִי	הִכְלֵאתִי	הָכְלֵאתִי	הִתְכַּלֵּאתִי
	they, c	כָּלְאוּ	נִכְלְאוּ	כִּלְּאוּ	כֻּלְּאוּ	הִכְלִיאוּ	הָכְלְאוּ	הִתְכַּלְּאוּ
	ye, m	כָּלְאתֶם	נִכְלֵאתֶם	כִּלֵּאתֶם	כֻּלֵּאתֶם	הִכְלֵאתֶם	הָכְלֵאתֶם	הִתְכַּלֵּאתֶם
	ye, f	כָּלְאתֶן	נִכְלֵאתֶן	כִּלֵּאתֶן	כֻּלֵּאתֶן	הִכְלֵאתֶן	הָכְלֵאתֶן	הִתְכַּלֵּאתֶן
	we, c	כָּלְאנוּ	נִכְלֵאנוּ	כִּלֵּאנוּ	כֻּלֵּאנוּ	הִכְלֵאנוּ	הָכְלֵאנוּ	הִתְכַּלֵּאנוּ
Future ſingular.	he	יִכְלָא	יִכָּלֵא	יְכַלֵּא	יְכֻלָּא	יַכְלִיא	יָכְלָא	יִתְכַּלָּא
	ſhe	תִּכְלָא	תִּכָּלֵא	תְּכַלֵּא	תְּכֻלָּא	תַּכְלִיא	תָּכְלָא	תִּתְכַּלָּא
	thou,m	תִּכְלָא	תִּכָּלֵא	תְּכַלֵּא	תְּכֻלָּא	תַּכְלִיא	תָּכְלָא	תִּתְכַּלָּא
	thou, f	תִּכְלְאִי	תִּכָּלְאִי	תְּכַלְּאִי	תְּכֻלְּאִי	תַּכְלִיאִי	תָּכְלְאִי	תִּתְכַּלְּאִי
	I, c	אֶכְלָא	אֶכָּלֵא	אֲכַלֵּא	אֲכֻלָּא	אַכְלִיא	אָכְלָא	אֶתְכַּלָּא

Future plural.				Imperative.						
they, m	they, f	ye, m	ye, f	we, c	thou, m	thou, f	ye, m	ye, f	Infinitive	Partic. act.	Parti. paſs.
יִכְלוּ	תִּכְלֶאנָה	תִּכְלוּ	תִּכְלֶאנָה	נִכְלֶה	כְּלֵה	כִּלְאִי	כִּלְאוּ	כִּלֶאנָה	כְּלוֹא וֹת	כֹּלֵא	כָּלוּא יִ
יִכְלוּ	תִּכְלֶאנָה	תִּכְלוּ	תִּכְלֶאנָה	נִכְלֶה	כְּלֵה	כִּלְאִי	כִּלְאוּ	כִּלֶאנָה	כְּלוֹא וֹת	כֹּלֵא	כָּלוּא יִ
יִכְלוּ	תִּכְלֶאנָה	תִּכְלוּ	תִּכְלֶאנָה	נִכְלֶה	כְּלֵה	כִּלְאִי	כִּלְאוּ	כִּלֶאנָה	כְּלוֹא וֹת	כֹּלֵא	כָּלוּא יִ
יִכְלוּ	תִּכְלֶאנָה	תִּכְלוּ	תִּכְלֶאנָה	נִכְלֶה	not uſed		כִּלְאוּ	כִּלֶאנָה	כְּלוֹא וֹת	כֹּלֵא	כָּלוּא יִ
יִכְלוּ	תִּכְלֶאנָה	תִּכְלוּ	תִּכְלֶאנָה	נִכְלֶה	not uſed		כִּלְאוּ	כִּלֶאנָה	כְּלוֹא וֹת	כֹּלֵא	כָּלוּא יִ

It appears by the Paradigm, that, when the perſonal Terminations are ה, ו or י, the Inflection is regular.

V. Lamed He.

101. Beſides the Changes of ה in the following Paradigm, ſometimes ה is changed, either into Yod moveable; as חָסְיָה for חָסְתָה 11 h; חָסְיוּ for חָסוּ 11 h: Or into Vau moveable; as in theſe two שָׁחָה *he bowed himſelf*, and שָׁלָה *he was quiet*, thus וְהִשְׁתַּחֲוִי 17 h; שַׁלְוָתִי 11 h.

Thoſe which have Mappik in the *He* in the Root, are regular; as נָגַהּ, גִּבְהָה, גִּבְהָהּ.

102. Some Verbs *Lamed He*, in the 2d and 4th Conjugations, repeat the firſt and ſecond Radicals, as *Gnain Vau* did the firſt and third (Rule 94;) as שִׁעֲשַׁע 13 b, from שָׁעָה *he delighted.*

103. In the Imperative of Pihel and Hithpahel, the Radical ה is often cut off, and the Characteriſtic Dageſh omitted; as גַּל for גַּלֵּה 33 b; הִתְגַּל for הִתְגַּלֵּה 37 b.

104. The Imperative of Hiphhil often loſes the Radical *He*, and has then commonly two Segols; as חֶרֶף for הַחֲרֵף 35 b.

105. Vau converſive prefixed to the Future, or the negative Particle אַל before the Future, uſually cauſe ה Radical to be cut off, and the Characteriſtic Dageſh to be omitted, theſe ſeveral Ways:

1. Sometime

1. Sometimes ה is cut off together with the Segol, which ſhould be before it ; as וַיַּעַשׂ for יַעֲשֶׂה 21 h.

2. Sometimes Segol is changed into Sheva ; as וַיִּפְתַּח for יִפְתַּח 21 h.

3. Sometimes the prefixed Serviles, in the Future Kal, have Tſere ; as וַיִּבְךְּ for יִבְכֶּה 21 h.

4. Sometimes Segol is tranſpoſed from the 2d to the 1ſt Radical ; as וַיִּבֶן for יִבְנֶה 21 h.

5. And ſometimes the prefixed Serviles, in the Future Kal, have (־), and (ֶ) is alſo tranſpoſed ; as וַתֵּרֶב for תִּרְבֶּה 21 h ; אֶל־תִּפֶן for תִּפְנֶה 21 h.

6. The Future Hiphhil is commonly formed with two Segols ; as וַיִּפֶן for יַפְנֶה 25 h.

7. Theſe two Verbs חָיָה *he was*, and חָיָה *he lived*, loſe the Radical ה in the Future, whether ו converſive or אַל are prefixed or not ; as יְהִי for יִהְיֶה 21 h ; יְחִי for יִחְיֶה 21 h.

A Paradigm of Lamed He, פנה *he looked.*

	Kal	Niphhal	Pihel	Puhal	Hiphhil	Hophhal	Hithpahel	
Preter	פָּנָה	נִפְנָה	פִּנָּה	פֻּנָּה	הִפְנָה	הָפְנָה	הִתְפַּנָּה	he
	פָּנְתָה	נִפְנְתָה	פִּנְּתָה	פֻּנְּתָה	הִפְנְתָה	הָפְנְתָה	הִתְפַּנְּתָה	she
	פָּנִיתָ	נִפְנִיתָ	פִּנִּיתָ	פֻּנִּיתָ	הִפְנִיתָ	הָפְנִיתָ	הִתְפַּנִּיתָ	thou,m
	פָּנִית	נִפְנִית	פִּנִּית	פֻּנִּית	הִפְנִית	הָפְנִית	הִתְפַּנִּית	thou, f
	פָּנִיתִי	נִפְנִיתִי	פִּנִּיתִי	פֻּנִּיתִי	הִפְנִיתִי	הָפְנִיתִי	הִתְפַּנִּיתִי	I, c
	פָּנוּ	נִפְנוּ	פִּנּוּ	פֻּנּוּ	הִפְנוּ	הָפְנוּ	הִתְפַּנּוּ	they, c
	פְּנִיתֶם	נִפְנִיתֶם	פִּנִּיתֶם	פֻּנִּיתֶם	הִפְנִיתֶם	הָפְנִיתֶם	הִתְפַּנִּיתֶם	ye, m
	פְּנִיתֶן	נִפְנִיתֶן	פִּנִּיתֶן	פֻּנִּיתֶן	הִפְנִיתֶן	הָפְנִיתֶן	הִתְפַּנִּיתֶן	ye, f
	פָּנִינוּ	נִפְנִינוּ	פִּנִּינוּ	פֻּנִּינוּ	הִפְנִינוּ	הָפְנִינוּ	הִתְפַּנִּינוּ	we, c
Future singular.	יִפְנֶה	יִפָּנֶה	יְפַנֶּה	יְפֻנֶּה	יַפְנֶה	יָפְנֶה	יִתְפַּנֶּה	he
	תִּפְנֶה	תִּפָּנֶה	תְּפַנֶּה	תְּפֻנֶּה	תַּפְנֶה	תָּפְנֶה	תִּתְפַּנֶּה	she
	תִּפְנֶה	תִּפָּנֶה	תְּפַנֶּה	תְּפֻנֶּה	תַּפְנֶה	תָּפְנֶה	תִּתְפַּנֶּה	thou,m
	תִּפְנִי	תִּפָּנִי	תְּפַנִּי	תְּפֻנִּי	תַּפְנִי	תָּפְנִי	תִּתְפַּנִּי	thou, f
	אֶפְנֶה	אִפָּנֶה	אֲפַנֶּה	אֲפֻנֶּה	אַפְנֶה	אָפְנֶה	אֶתְפַּנֶּה	I, c
	יִפְנוּ	יִפָּנוּ	יְפַנּוּ	יְפֻנּוּ	יַפְנוּ	יָפְנוּ	יִתְפַּנּוּ	they, m

אֶפְנֶה	אֶפְנֶה	אֶפְנֶה	אֶפְנֶה	אֶפְנֶה	אֶפְנֶה	I, c	Singular.
תִּפְנֶה	תִּפְנֶה	תִּפְנֶה	תִּפְנֶה	תִּפְנֶה	תִּפְנֶה	thou, f	
תִּפְנֶה	תִּפְנֶה	תִּפְנֶה	תִּפְנֶה	תִּפְנֶה	תִּפְנֶה	thou, m	
תִּפְנִי	תִּפְנִי	תִּפְנִי	תִּפְנִי	תִּפְנִי	תִּפְנִי	ye, f	
יִפְנֶה	יִפְנֶה	יִפְנֶה	יִפְנֶה	יִפְנֶה	יִפְנֶה	he	
תִּפְנֶה	תִּפְנֶה	תִּפְנֶה	תִּפְנֶה	תִּפְנֶה	תִּפְנֶה	she	
נִפְנֶה	נִפְנֶה	נִפְנֶה	נִפְנֶה	נִפְנֶה	נִפְנֶה	we, c	Future plural.
תִּפְנוּ	תִּפְנוּ	תִּפְנוּ	תִּפְנוּ	תִּפְנוּ	תִּפְנוּ	ye, m	
תִּפְנִינָה	תִּפְנִינָה	תִּפְנִינָה	תִּפְנִינָה	תִּפְנִינָה	תִּפְנִינָה	ye, f	
יִפְנוּ	יִפְנוּ	יִפְנוּ	יִפְנוּ	יִפְנוּ	יִפְנוּ	they, m	
תִּפְנִינָה	תִּפְנִינָה	תִּפְנִינָה	תִּפְנִינָה	תִּפְנִינָה	תִּפְנִינָה	they, f	
הִתְפַּנֵּה	not used	הִפָּנֵה	not used	פַּנֵּה	הִפָּנֵה	thou, m	Imperative.
הִתְפַּנִּי		הִפָּנִי		פַּנִּי	הִפָּנִי	thou, f	
הִתְפַּנּוּ		הִפָּנוּ		פַּנּוּ	הִפָּנוּ	ye, m	
הִתְפַּנֶּינָה		הִפָּנֶינָה		פַּנֶּינָה	הִפָּנֶינָה	ye, f	
הִתְפַּנּוֹת	הִפָּנוֹת	הִפָּנוֹת	פָּנוֹת	פָּנוֹת	הִפָּנוֹת	Infinitive	
מִתְפַּנֶּה		מִפָּנֶה		מְפָנֶּה		Part. act.	
	מְפֻנֶּה		מְפֻנֶּה		נִפְנֶה	Par. paſs.	

It appears by the Paradigm, that, when the perſonal Termination is ' or ֵ, the Radical ה is caſt away; and, when the perſonal Termination begins with נ or ת, the He is changed into Yod quieſcent.

VI. Pe Nun.

106. Verbs *Pe Nun* leave out Nun in the Imperative and Infinitive of Kal; which Infinitive takes the Termination תֶ.., as appears by the Paradigm: or if the 3d Radical is ח or ע, it takes תַ--; as פָּתַח 41 n; טָעַת 41 n.

107. When any of the Serviles הֵיאמנתי *hemanti* are prefixed, the Radical נ is omitted, and Compenſation is made by a double Dageſh in the ſecond Radical; as יְנַגֵּשׁ for יִנָּגֵשׁ 21 n.———Exceptions,

1. In the Future, Imperative and Infinitive of Niphhal, the Radical נ is retained.

2. Theſe two נָסַע r. *he departed*, נָשָׂא r. *he lifted up*, in the Plural omit the compenſating Dageſh; as יִסְעוּ for יִסְּעוּ 21 n, &c.

3. When the ſecond Radical is a Guttural, Verbs Pe Nun are generally regular; as יִנְאַץ 21. from נָאַץ r. *he deſpiſed*.

108. Nine Verbs *Pe Yod*, viz. יָנַח r. *he left*; יָסַר r. *he chaſtiſed*; יָצַב r. *he appointed*; יָצַג r. *he placed*; יָצַע r. *he ſpread*; יָצַק r. *he poured out*; יָצַר r. *he formed*; יָצָת r. *he burned*; יָקַף r. *he compaſſed about*: and one *Pe Lamed* לָקַח r. *he took*; follow all the Irregularities of *Pe Nun*.

לָקַח r. is alſo liable to Exception 2d under Rule 107; as יִקְּחוּ for יִקְחוּ 21.

The Verb לָחַץ r. is likewiſe once defective of the 1st Radical thus נָחֲצוּ Job iv. 10. for נִלְחָצוּ 12.—*are broken.*

Paradigm

Paradigm of Pe Nun, נקם *he revenged.*

		Kal	Niphhal	Hiphhil	Hophhal
Preter.	he	נָקַם	נִקַּם	הִקִּים	הָקַם
	she	Regular	נִקְּמָה	הִקִּימָה	הָקְמָה
	thou, m		נִקַּמְתָּ	הִקַּמְתָּ	הָקַמְתָּ
	thou, f		נִקַּמְתְּ	הִקַּמְתְּ	הָקַמְתְּ
	I, c		נִקַּמְתִּי	הִקַּמְתִּי	הָקַמְתִּי
	they, c		נִקְּמוּ	הִקִּימוּ	הָקְמוּ
	ye, m		נִקַּמְתֶּם	הִקַּמְתֶּם	הָקַמְתֶּם
	ye, f		נִקַּמְתֶּן	הִקַּמְתֶּן	הָקַמְתֶּן
	we, c		נִקַּמְנוּ	הִקַּמְנוּ	הָקַמְנוּ
Future.	he	יִקֹּם	Regular	יָקִים	יָקַם
	she	תִּקֹּם		תָּקִים	תָּקַם
	thou, m	תִּקֹּם		תָּקִים	תָּקַם
	thou, f	תִּקְּמִי		תָּקִימִי	תָּקְמִי
	I, c	אֶקֹּם		אָקִים	אָקַם
	they, m	יִקְּמוּ		יָקִימוּ	יָקְמוּ
	they, f	תִּקֹּמְנָה		תָּקִמְנָה	תָּקַמְנָה
	ye, m	תִּקְּמוּ		תָּקִימוּ	תָּקְמוּ
	ye, f	תִּקֹּמְנָה		תָּקִמְנָה	תָּקַמְנָה
	we, c	נִקֹּם		נָקִים	נָקַם
Imperative.	thou, m	קֹם	Regular	הָקֵם	not uſed
	thou, f	קְמִי		הָקִימִי	
	ye, m	קִמוּ		הָקִימוּ	
	ye, f	קֹמְנָה		הָקִמְנָה	
Infinitive		קוּם	Regular	הָקִים	הָקַם
Part. active		נוֹקֵם		מֵקִים	
Part. paſs.		נָקוּם	נָקָם		מָקָם

Pihel, Puhal and Hithpahel are regular.

VII. Gnain doubled.

109. Verbs *Gnain doubled*, in the 1st and 3d Conjugations, uſually reject the middle Radical with the Vowel preceding it; as סַב for סָבַב 11d: and when a perſonal Termination is added, the Defect of the ſecond Radical is compenſated by a double Dageſh in the laſt; as סַבָּה for סָבְבָה 11d.

110. In the firſt and third Conjugations, ו is inſerted before the Terminations of the firſt and ſecond Perſons Preter; and י before the feminine plural Termination נָה, as may be ſeen in the Paradigm.

In other Reſpects, the Formation of this Sort of Verbs very much reſembles that of *Gnain Vau*; as מוֹדֵד 13. מוֹדֵד 14. הִתְמוֹדֵד 17. for מְדֵד 13. &c.

Paradigm

Paradigm of Gnain doubled,

מדד *be measured.*

Hophhal	Hiphhil	Niphhal	Kal		
הוּמַד	הִמַּד	נִמַּד	מַד	he	Preter.
הוּמְּדָה	הִמַּדָה	נִמַּדָה	מַדָּה	she	
הוּמַדְתָּ	הִמַּדְתָּ	נִמַּדְתָּ	מַדּוֹתָ	thou, m	
הוּמַדְתְּ	הִמַּדְתְּ	נִמַּדְתְּ	מַדּוֹתְ	thou, f	
הוּמַדְתִּי	הִמַּדְתִּי	נִמַּדְתִּי	מַדּוֹתִי	I, c	
הוּמְּדוּ	הִמַּדוּ	נִמַּדוּ	מַדּוּ	they, c	
הוּמַדְתֶּם	הִמַּדְתֶּם	נִמַּדְתֶּם	מַדּוֹתֶם	ye, m	
הוּמַדְתֶּן	הִמַּדְתֶּן	נִמַּדְתֶּן	מַדּוֹתֶן	ye, f	
הוּמַדְנוּ	הִמַּדְנוּ	נִמַּדְנוּ	מַדּוֹנוּ	we, c	
יוּמַד	יְמַד	יִמַּד	יָמוֹד	he	Future.
תּוּמַד	תְּמַד	תִּמַּד	תָּמוֹד	she	
תּוּמַד	תְּמַד	תִּמַּד	תָּמוֹד	thou, m	
תּוּמְּדִי	תְּמַדִּי	תִּמַּדִּי	תָּמוֹדִי	thou, f	
אוּמַד	אֲמַד	אֶמַּד	אָמוֹד	I, c	
יוּמְּדוּ	יְמַדוּ	יִמַּדוּ	יָמוֹדוּ	they, m	
תּוּמַדְנָה	תְּמַדְנָה	תִּמַּדְנָה	תָּמוֹדְנָה	they, f	
תּוּמְּדוּ	תְּמַדוּ	תִּמַּדוּ	תָּמוֹדוּ	ye, m	
תּוּמַדְנָה	תְּמַדְנָה	תִּמַּדְנָה	תָּמוֹדְנָה	ye, f	
נוּמַד	נְמַד	נִמַּד	נָמוֹד	we, c	
	חְמַד	חִמַּד	מוֹד	thou, m	Imperative.
	חְמַדִּי	חִמַּדִּי	מוֹדִי	thou, f	
	חְמַדוּ	חִמַּדוּ	מוֹדוּ	ye, m	
	חְמַדְנָה	חִמַּדְנָה	מוֹדְנָה	ye, f	
תּוּמַד	תְּמַד	תִּמּוֹד	מוֹד	Infinitive	
	מְמַד		מוֹדֵד	Part. active	
מוּמָד		נִמָּד	מָדוּד	Part. pass.	

VIII. Lamed Nun or Tau.

111. Verbs *Lamed Nun* or *Tau*, when the perſonal Terminations begin with נ or ת, throw away their laſt Radical, and compenſate its Defect by a double Dageſh in the נ or ת of the Termination; as נָתְנוּ for נָתַנּוּ 11, from נתן r. *he gave*: כָּרְתִּי for כָּרַתְתִּי 11, from כרת r. *he cut*. In other Reſpects, this Kind of Verbs are regular, with Regard to the laſt Radical; only the Verb נתן r. *he gave*, has a ſpecial Anomaly, in that the laſt Radical is cut off before the Terminations beginning with ת, as well as before thoſe beginning with נ; as נָתַתְּ for נָתַנְתְּ 11; once, by a double Anomaly, תִּתָּה with ה paragogic, for נָתַנְתְּ 11 n, 2 Sam. 22. 41. תֵּת or תְּנָה with ה parag. for תְּנָה 41 n.

Of Verbs doubly imperfect.

The ſame Verb may be *Pe Yod* or *Nun*, and *Lamed Aleph* or *He*; as יצא y a, ידה y h; נשא n a, נקה n h, in which there is a twofold Irregularity, which may be accounted for by the Rules already given, applicable to each Extreme.

Two Anomalies never concur, i. e. if the middle Radical is irregular, the Extremes are regular; as נוס r. which never loſes the firſt Radical: and if both or either of the Extremes be irregular, the middle Radical is regular; as נוּחַ r. Hence it follows, that, if but one Radical appear in a Word, it is always the middle one; as תְּנִי 26 n h, from נגה r: and the Radical wanting at the Beginning is either *Yod* or *Nun*, and at the End, *He*.

SECTION VII.

Of VERBS with SUFFIXES.

112. VERBS have the ſame Suffixes as Nouns have, and theſe following beſides; נִי *me* c, נּוּ *him*, נָהּ *her*.

113. A Suffix to a Verb, in the Indicative or Imperative, always ſignifies a Pronoun perſonal in ſome oblique Caſe; as פְּקָדַנִי 11. viſitavit *me*, he viſited *me*; נְתַתָּנִי 11. dediſti *mihi*, thou haſt given *unto me*; יִגָּרְךָ 21 v. commorabitur *tecum*, he ſhall dwell *with thee*; תִּבּוֹאֶנּוּ 21 v. ſuperveniet *illi*, ſhe ſhall come *upon him*.

114. A Suffix to an Infinitive may ſignify either the Agent or Patient; i. e. a Pronoun either in the Nominative or ſome oblique Caſe; as בְּקָרְאוֹ 41 a. when *he* cries; לִשְׁמֹרוֹ 41. to keep *him*.

The following Example פקד r. ſhews how the Verb is prepared for the Reception of Suffixes, and by what Vowels the ſeveral Suffixes are connected to the Verb in its different Perſons, Tenſes and Moods. When two or more Words, in the firſt Column at the right Hand, are in a Bracket, it ſhews the Suffixes are put to them all in the ſame Manner; as יִפְקְדוֹן 21, אֶפְקְדוֹ 21, &c.

Examples.

Example of Verbs with Suffixes.

Preter.

Fem.		Masc.		Fem.	Masc.	Com.	
פָּקְדָה	her	פָּקְדוֹ / פָּקָדוֹ	him	פָּקַדְךְ	פָּקַדְךָ / פָּקָדְךָ	thee	
פָּקְדָן	them	פָּקְדָם	them	פָּקַדְכֶן	פָּקַדְכֶם	you	
						פָּקְדָנוּ us	פָּקַד he visited
פָּקְדַתְהָ	her	פָּקְדַתּוֹ / פָּקָדְתּוֹ	him	פָּקַדְתֵּךְ	פָּקַדְתָּךְ	thee	
פָּקְדָתַן	them	פָּקְדָתָם	them	פָּקַדְתֶּכֶן	פָּקַדְתֶּכֶם	you	
						פָּקַדְתָּנוּ us	פָּקְדָה she visited
פָּקַדְתָּהּ	her	פָּקַדְתִּיו / פָּקָדְתִּיו	him			פָּקַדְתַּנִי me	
פָּקַדְתָּן	them	פָּקַדְתָּם	them				
						פָּקַדְתָּנוּ us	פָּקַדְתָּ thou M.vif.
פָּקַדְתִּיהָ	her	פָּקַדְתִּיו / פָּקָדְתִּיו	him	פָּקַדְתִּיךְ	פָּקַדְתִּיךָ	thee	
פָּקַדְתִּין	them	פָּקַדְתִּים	them	פָּקַדְתִּיכֶן	פָּקַדְתִּיכֶם	you	
						פָּקַדְתִּינִי me	פָּקַדְתְּ thou F.
						פָּקַדְתִּינוּ us	פָּקַדְתִּי I.

פָּקָדָה	her	פָּקָדוֹ	him	פָּקַדְךְ	פָּקַדְךָ	thee	
פָּקַדְן	them	פָּקָדָם	them	פָּקַדְכֶן	פָּקַדְכֶם	you	
						פָּקָדָנוּ us	פָּקְדוּ they

פָּקַדְתִּי I.	פָּקַדְתִּינוּ us	פָּקַדְתִּיכֶם you	פָּקַדְתִּיכֶן you	פָּקַדְתִּים them	פָּקַדְתִּין them				

פָּקְדוּ they	פָּקְדוּנִי me	פָּקְדוּךְ thee	פָּקְדוּךְ thee	פָּקְדוּהוּ him	פָּקְדוּהָ her				
	פָּקְדוּנוּ us	פָּקְדוּכֶם you	פָּקְדוּכֶן you	פָּקְדוּם them	פָּקְדוּן them				
פְּקַדְתֶּם ye M.	פְּקַדְתּוּנִי me			פְּקַדְתּוּהוּ him	פְּקַדְתּוּהָ her				
פְּקַדְתֶּן ye F.	פְּקַדְתּוּנוּ us			פְּקַדְתּוּם them	פְּקַדְתּוּן them				
פָּקַדְנוּ we	פָּקַדְנוּנִי me	פָּקַדְנוּךְ thee	פָּקַדְנוּךְ thee	פָּקַדְנוּהוּ him	פָּקַדְנוּהָ her				
	פָּקַדְנוּנוּ us	פָּקַדְנוּכֶם you	פָּקַדְנוּכֶן you	פָּקַדְנוּם them	פָּקַדְנוּן them				

Imperative.

פְּקוֹד thou M.	פָּקְדֵנִי me			פָּקְדֵהוּ / פָּקְדֵהוּ / פָּקְדֵנָּה	her	פָּקְדֵהוּ / פָּקְדֵהוּ / פָּקְדֵנָּה	him		
	פָּקְדֵנוּ us			פָּקְדֵם	them	פָּקְדֵן	them		
פְּקָדִי thou F.	פָּקְדִינִי me			פָּקְדִידוּ	her	פָּקְדִידוּ	him		
	פָּקְדִינוּ us			פָּקְדִים	them	פָּקְדִין	them		
פִּקְדוּ ye M.	פָּקְדוּנִי me			פָּקְדוּהוּ	her	פָּקְדוּהוּ	him		
פְּקוֹדְנָה ye F.	פָּקְדוּנוּ us			פָּקְדוּם	them	פָּקְדוּן	them		

Future.

יִפְקְדֵהָ יִפְקְדָהּ יִפְקְדֶנָּה	her	יִפְקְדוֹ יִפְקְדֵהוּ יִפְקְדֵנוּ	him	יִפְקָדְךָ	thee	יִפְקָדֵךְ יִפְקָדֵךְ	thee	יִפְקְדֵנִי יִפְקָדֵנִי יִפְקְדֵנִי	me	יִפְקֹד	he shall visit	
יִפְקְדֵן יִפְקְדֵן	them	יִפְקְדֵם יִפְקְדֵם	them	יִפְקָדְכֶן	you	יִפְקָדְכֶם	you	יִפְקְדֵנוּ	us	תִּפְקֹד	she thou M.	
										אֶפְקֹד	I	
										נִפְקֹד	we	
תִּפְקְדֶיהָ	her	תִּפְקְדֵהוּ	him					תִּפְקְדִינִי	me	תִּפְקְדִי	thou F.	
תִּפְקְדֶין	them	תִּפְקְדֵם	them					תִּפְקְדֵינוּ	us			
יִפְקְדוּהָ	her	יִפְקְדוּהוּ	him	יִפְקְדוּךְ	thee	יִפְקְדוּךְ	thee	יִפְקְדוּנִי	me	יִפְקְדוּ	they M.	
יִפְקְדוּן	them	יִפְקְדוּם	them	יִפְקְדוּכֶן	you	יִפְקְדוּכֶם	you	יִפְקְדוּנוּ	us	תִּפְקְדוּ	ye M.	
										תִּפְקֹדְנָה	ye they F	

Infinitive.

פָּקְדָהּ פָּקְדָהּ פָּקְדָנָה	her	פָּקְדוֹ פָּקְדָהוּ	him	פָּקְדֵךְ	thee	פָּקְדֵךְ פָּקְדֵךְ	thee	פָּקְדִי פָּקְדֵנִי	me	פָּקוֹד	
פָּקְדָן פָּקְדָן	them	פָּקְדָם פָּקְדָם	you	פָּקְדֶכֶן פָּקְדֶכֶן	you	פָּקְדֶכֶם פָּקְדֶכֶם	you	פָּקְדֵנוּ	us		

It appears from the Example, that the Addition of a Suffix to a Verb changes the firſt Vowel, when it is (ֶ) into (ְ) ; and in the Imperative and Infinitive, tranſpoſes (וֹ ֫) and again contracts וֹ into ſhort (ֹ).

When the perſonal Termination is ה, it is often changed into (ָ) ; as כִּבְשָׁהּ for כִּבְשָׂהּ 31. ſubdue *it*.

115. Verbs Lamed He loſe ה before the Suffixes ; as עָשָׂנוּ for עָשָׂהוּ 11 h. he hath made *us*.

116. נ epenthetic is ſometimes inſerted between the Suffixes נִי, ךָ, וֹ, הּ, and the Verb in the Future ; as יְכַבְּדֵנִי for יְכַבְּדִנִי 23. he ſhall honour *me*, &c. which נ epenthetic is ſometimes omitted again, and compenſated by a double Dageſh in the Suffix ; as יְעֻזְּרֶךָּ for יְעֻזְרֶנְךָ 21. he ſhall help *thee*.

117. The Suffixes to Participles are the ſame as to Nouns ; but they uſually ſignify the Patient ; as עֹזְרָיו 51. helping *him* ; or ſubſtantively, *his* Helpers.

*** It was ſaid (Rule 26.) that a ſhort Vowel, in the Place of a compound one, is quieſcent. It is preſumed, that the Reader, by the Time he arrives to this Place, has learned, from the Variation of Nouns and Inflection of Verbs, and the Change of Vowels conſequent thereupon, where a very ſhort Vowel is required : if ſo, he will know when a ſhort Vowel is in the Room of a compound one ; and, of Conſequence, know when ſuch ſhort Vowel is quieſcent.—But for further Aſſiſtance, take this general Rule : When two Pathahs, or two Segols, or two Kametſes without Accents, ſtanding together, are followed by Sheva ; then the latter, provided it be under a Guttural, is in the Place of a compound Vowel, and therefore quieſcent : as תַּחְרֵגוּ tahregu, for תַּחֲרֵגוּ 21. יַעַרְבוּ yerebu, for יַעֲרְבוּ 21. פַּעְלָךְ ponglecha, for פַּעֲלָךְ 1.

SECTION VIII.

Of SEPARATE PARTICLES.

UNDER the Denomination of *ſeparate Particles* are compriſed Adverbs, Conjunctions, Prepoſitions and Interjections. Thoſe only, which have any Peculiarities in them, are here taken Notice of.

118. Adverbs and Prepoſitions may have Suffixes, and uſually the ſame as Nouns ſingular; as נֶגְדּוֹ r. before *him.*

119. Some Adverbs and Prepoſitions imitate Nouns plural in Regimen; as אַחֲרֵי r. *after*; all which and a few others require the ſame Suffixes as Nouns plural; as אַחֲרָיו after *him*; תַּחְתֵּיהוּ r. pro *eo*, in *his* Stead.

120. Theſe three אֵין r. *not*, הִנֵּה. *behold*, עוֹד v. *yet*, for a Suffix of the 3d Perſon maſculine ſingular, take the verbal one, הוּא; as אֵינֶנּוּ not *he.*

Some Particles govern an Infinitive Mood.

Appendix to the IIId Part,

Of finding the Root.

IN moſt Hebrew Lexicons, the Roots * or primitive Words, only, are ranged in alphabetical Order; and are printed on a larger Letter. All the Branches, which ſhoot out from the ſame Root, are placed after it, in this Manner: 1. The unaugmented Nouns. 2. The augmented or *hemantic* Nouns; of which thoſe are placed

* For a Definition of *Root*, ſee Rule 73.

ced firſt, which are augmented at the End; next, thoſe augmented at the Beginning; and laſtly, ſuch as are augmented at the Beginning and End, obſerving the Order of the Alphabet, in the Serviles הֵאָמְנָתִי *hemanti*.

In order therefore to find a derivative Word in the Lexicon, the Root muſt be previouſly inveſtigated. And to find the Root, the Learner muſt be ſuppoſed to know which the *Serviles* are, and their Uſe, as they *ſerve* to form Prefixes; hemantic Nouns; plural Number; Suffixes; the Perſons, Conjugations, &c. of Verbs.

Caſt away then all the Serviles; if three Conſonants or Radicals remain, you have the Root; as מִמִּסְגְּרוֹתֵיהֶם *out-of-their*-cloſe-Places, from מִסְגֶּרֶת found in the Lexicon under סגר r. וְאַשְׁחֵקֵם 21. *and-I-will*-beat-*them*-ſmall, from שחק r.

If, after the Serviles are caſt away, there remain only two Radicals, the Root is an imperfect Verb; and if only one remain, it is doubly imperfect; all the Kinds of which have been already deſcribed (Part III. Section 6.) Thus בְּעֲצַת *in*-the-Council-*of*, from עֵצָה y. to be found in the Lexicon under יעץ r. יִתֵּן 21 n. *ſhall*-yield, from נתן r. מַטְּךָ *thy*-Rod, from מַטֶּה n. נטה r. וַיֵּט 21 n h. *and-he-hath*-ſtretched-forth.

Sometimes, though rarely, the Root conſiſts of but two Letters; as אוֹ r. *or*, גַּג r. *a Roof*.

The Root ſeldom conſiſts of four Radicals; as יְכַרְסְמֶנָּה 23.—*ſhall* waſte *it*, from כרסם r.

In ſhort, the beſt Rules, for finding the Root, are inſufficient without Practice; and Practice will ſoon make any Rules needleſs, as is the Caſe in Greek and Latin.

PART IV.

Of Sentences or Syntax.

Agreement of Subſtantives.

121. WHEN two Nouns are put in Appoſition, i. e. to ſignify the ſame Thing, they are regularly of the ſame Number; as עַבְדִּי r. מֹשֶׁה r. *Moſes, my-Servant.*

122. Except Nouns ſignifying Dominion, and particularly ſome of the Names of God; which, though plural, may be put in Appoſition with a Noun ſingular; as הָאִישׁ r. אֲדֹנֵי r. הָאָרֶץ r. *the*-Man, the-Lords- (i. e. the Lord) of *the*-Land.

Agreement of the Adjective with the Subſtantive.

123. The Adjective agrees with the Subſtantive in Gender and Number; as חֲכָם r. בֵּן h. a-wiſe Son; שֵׂיבָה w v. שִׂיבָה w v. a good Old-age. Pronouns and Participles follow the ſame Rule.———Exceptions,

124. A plural Noun of Dominion may have a ſingular Adjective; as אֲדֹנִים r. קָשֶׁה r. a-cruel Lords (i.e. Lord.)

125. A collective Noun ſingular may have a plural Adjective; as חָיָּם d. הַהֹלְכִים 51. *the*-People *who*-walked (ὁ λαὸς ὁ περιπατῶν).

126. Numeral Adjectives, from 1 to 10 inclusive, tho' ſingular, take a plural Subſtantive; as חֲמֵשׁ r. שָׁנִים h. five Years;

Years : אֶלֶף r. *a thouſand* follows this Rule : all the other numeral Adjectives, though plural, take a ſingular Subſtantive ; as שָׁנָה r. חֲמִשִּׁים r.* fifty Years.

127. A ſingular Adjective joined to a plural Subſtantive often ſignifies diſtributively ; as יָשָׁר r. מִשְׁפָּטֶיךָ *rectum Judicia tua*, right [are] *thy*-Judgments, i. e. every one of them.

128. When an Adjective relates to two Subſtantives of different Genders, it uſually agrees with the Maſculine ; as זְקֵנִים r. אַבְרָהָם וְשָׂרָה Abraham *and*-Sarah [were] old.

129. Sometimes an Adjective, referring to the former of two Subſtantives, agrees with the latter ; as חֲתִים d. קֶשֶׁת r. גִּבּוֹרִים r. the-Bow-of the-mighty-Men [is] broken *fracti*.

Agreement of the Verb with the Nominative.

130. A Verb agrees with the nominative Caſe in Gender, Number and Perſon.———Exceptions,

131. Sometimes a maſculine Verb is joined to a feminine Noun, to ſhew Excellency and Dignity ; as וְחַיָּה 11. Gen. 24. 14. הַנַּעֲרָה r.

And ſometimes a feminine Verb is joined to a maſculine Noun, to expreſs ſomething baſe and mean ; as תּוֹעֵבָה 11 h. Ezek. 33. 26. עֲשִׂיתֶן

132. A plural Verb to a ſingular nominative Caſe, or a ſingular Verb to a plural nominative Caſe, ſignifies diſtributively :

* Here obſerve that the maſculine plural Form without being added to the cardinal Numerals from 3 to 9 inclusive increaſes their Number [illegible] Tens is expreſſed by the Plural to in the

tributively : as אִמְרָתְךָ s. נִמְלָצוּ 12. ſweet-are thy-*Word*, i. e. all thy Words : עֵינֵימוֹ r. יָצָא 11. their-Eyes *ſwelleth*, i. e. every Eye.

133. When two Subſtantives, one of which is in Regimen, come before a Verb, it ſhall ſometimes agree with the Subſtantive in Regimen, when, in Senſe, it belongs to the other ; as אֵלַי r. צוֹעֲקִים 51. אָחִיךָ h. דְּמֵי r. קוֹל r. the-Voice of thy-Brother's Bloods *cry* unto-me.

As for Figures of Speech, in Hebrew, Ellipſis is very frequent ; particularly of the Particles, and ſubſtantive Verbs, יֵשׁ r. and הָיָה r. *am*, *is*, *was*, &c. Pleonaſmus is alſo ſometimes uſed.

End of the Grammar.

A

PRAXIS,

Taken from the SACRED CLASSICS, and containing a SPECIMEN of the whole HEBREW LANGUAGE.

PREMONITION.

IN the ANALYSIS, beſides the Letters and Figures already explained, Page 15, 16, 31, 34.

cons.	ſtands for conſtructed
fem.	feminine
Ger.	Gerund
gov.	governs

gu. denotes the Omiſſion of double Dageſh, &c. on Account of the Gutturals and Reſh, by Rule 78.

p.	Pauſe, which lengthens the Vowels, by Rule 32.
para.	paragogic
pl.	plural
Pref.	Prefix
R.	Rule
Subs.	Subſtantive
Suff.	Suffix
†	ſpecial Irregularity

When the Root is difficult to be found, it is put down in Roman Letters, where (a) ſtands for Aleph; thus anph ſhows the Root to be אנף; byth, בית, &c.

In the TRANSLATION, nothing more is attempted than to make it as literal as poſſible, placing the Words in the ſame Order as they ſtand in the Original, as far as the different Geniuſes of the two Languages would any Ways permit. Where a literal Tranſlation ſeemed too harſh, the Hebraiſm is put in a Parentheſis ( ).

PRAXIS 1.

WHO walked not.

The-Lord will-mock at-them.

Serve-ye the-LORD.

For-a-Servant to-rule over-Princes.

Viſiting the-Iniquity-of the-Fathers.

And-he-ſhall-be like-a-Tree planted.

And-my-Soul is-vexed exceedingly.

There-ſhall-be-heard a-Cry out-of-their-Houſes.

Be-thou-ſeparated, I-pray-thee, from-me.

Becauſe thy-Filthineſs is-poured-out.

Written and-ſealed with-a-Ring.

The-Teeth-of the-Impious thou-haſt-broken-in-Pieces.

That thou-wilt-inquire after-mine-Iniquity.

Deborah, utter a-Song.

He-hath-refuſed to-ſend-away the-People.

To-the-Precentor : a-Pſalm of-David.

As-a-City which-is-compacted in-itſelf.

They-ſhall-be-joined one to-another (a-Man to-his-Brother.)

For indeed I-was-ſtolen (to be ſtolen I was ſtolen.)

Perfumed-with Myrrh and-Frankincenſe.

Thou-haſt-enriched the-Kings-of the-Earth.

And-we-will-caſt-away from-us their-Cords.

Hearken-thou to-the-Voice-of my-Cry.

To-offer an Offering.

Sure, making-wiſe the-ſimple.

Perfect Verbs.	Analyſis.
אֲשֶׁר לֹא הָלַךְ	r. | r. | 11.
אֲדֹנָי יִלְעַג־לָמוֹ	r. pl. Syriac | 21. | Pref. & Suff.
עִבְדוּ אֶת־יְהוָה	31. | r. | ∝.
לְעֶבֶד מָשׁוֹל בְּשָׂרִים	r. | 41. | v.
פֹּקֵד עֲוֹן אָבוֹת	51. | ∝h. cons. | h.
וְהָיָה כְּעֵץ שָׁתוּל	11.h. | r. | 61.
וְנַפְשִׁי נִבְהֲלָה מְאֹד	r. | 12. | r. Adverb.
תִּשְׁמַע זְעָקָה מִפְּתֵיהֶם	22. | ∞. | † byth r.
הִפְרֵד נָא מֵעָלָי	32. | r. Adverb. | h. à juxta me.
יַיִן הִשְׁפֵּךְ נַחְשְׁתָּךְ	r. gov. Inf. | 42. | ∞.
נִכְתַּב וְנַחְתֹּם בְּטַבַּעַת	62. | 62. | ∞.
שְׁנֵי רְשָׁעִים שִׁבַּרְתָּ	d. pl. cons. | r. | 13.
כִּי־תְבַקֵּשׁ לַעֲוֹנִי	r. | 23. | ∝h.
דְּבוֹרָה דַּבְּרִי־שִׁיר	∞. | 33. | v.
מְאֹן לְשַׁלַּח הָעָם	13. gu. R. 78. | 43. Ger. | d.
לַמְנַצֵּחַ מִזְמוֹר לְדָוִד	53. Subs. R. 84. | ∝. | r.
כְּעִיר שֻׁחֲבְרָה־לָּהּ	r. | 14. | Prefix and Suffix.
אִישׁ בְּאָחִידוּ יִדְבָּקוּ	r. | †h. | 24. p.
כִּי־נָנוּב גְּנֻבְתִּי	r. | 44. | 14.
מְיֻטֶּרֶת מוֹר וּלְבוֹנָה	64 feminine | r. | ∞.
חֲעֶשְׂרֶת מַלְכֵי אֶרֶץ	15. | r. pl. cons. | r. p.
וְנַשְׁלִיכָה מִמֶּנּוּ עֲבוֹתֵימוֹ	25 He para. | Pref. & Suff. | r.
חַגְשִׁיבָה לְקוֹל שַׁוְעִי	35 He para. | r | r.
חַקְרִיב אֶת־קָרְבָּן	45 | r | ∞.
נֶאֱמָנָה מַחְכִּימַת פֶּתִי	62 fem | 55 fem cons | ∝h p.

Upon-thee was-I-caſt from-the-Womb.
And-the-Goat ſhall-be-preſented (made to ſtand) alive.
And-to-be-laid with the-uncircumciſed.

Laid upon his-Bed.
And-ye-ſhall-delight-yourſelves with-the-Brightneſs-of [her-Glory.
And-he-ſaid, how ſhall-we-juſtify-ourſelves?
Sanctify-yourſelves, ye and-your-Brethren.
Upright-in Heart to-ſanctify-themſelves.
They-who-ſanctify-themſelves and-they-who-purify-them [ſelves

PRAXIS 2.

Prove me, and know my Thoughts.
Will God be able to prepare — ?
And when the Dew fell in the Night.
And the Princes conſulted together.
And from mine Enemies I ſhall be ſaved.

Be inſtructed, O Jeruſalem, leſt
My Soul depart from thee.
Whilſt they conſulted together againſt me.

A Seed ſhall ſerve him: it ſhall be numbered
For the Lord's Generation. They ſhall come

And declare his Righteouſneſs to a People
Which ſhall be born; becauſe he hath wrought it.

Thou drieſt up mighty Rivers (Rivers of Might.)
In Peace with him I will lie down,

עָלֶיךָ הִשְׁלַכְתִּי מֵרֶחֶם	h. | 16 | r. p.
וְהִשְׁעִיר יַעְמֹד־חָי	r. | 26 | h.
וְהִשְׁכִּבָה אֶת־עֲרָלִים	46. He para. | r. | r.
מִשְׁכָּב עַל־מִטָּתוֹ	66 | h. | awnh.
וְהִתְעַנִּתֶם מִזִּיז כְּבוֹדָה	17. | v. | r.
וַיֹּאמֶר מַה־נִּצְטַדָּק	21 Pe Aleph | r. | 27 R. 80 p.
הִתְקַדִּשׁוּ אַתֶּם וְאֲחִיכֶם	37. | † any r. | h.
יִשְׁרִי לֵבָב לְהִתְקַדֵּשׁ	r. pl. cons. | r. | 47. Ger.
הַמִּתְקַדְּשִׁים וְהַמִּטַּהֲרִים	57. | 57. gu. R. 78. 80.

Imperfect Verbs.

בְּחַנְנִי וְדַע שַׂרְעַפָּי	31 | 31 y. | r. p.
הֲיוּכַל אֵל לַעֲרוֹךְ	21 y. R. 88. | ayl r. | 41. Ger.
וּבִרְדַת הַטַּל לַיְלָה	41 y. Ger | d. | r. He local, R. 67 p.
וְרוֹזְנִים נוֹסְדוּ־יָחַד	r. | 12 y. | r p.
וּמִן אוֹיְבֵי אוֹשִׁיעַ	r. | 51. Subs. R. 84. | 22 y.
חוֹסְרֵי יְרוּשָׁלַם פֶּן־	32 y. | yrsh shim rr. | v.
תִּקַּע נַפְשִׁי מִמֵּךְ	22 y. | r. | Pref. & Suff.
בְּחוֹסְדָם יָחַד עָלַי	42. y. Ger. | r. | h. p.
זֶרַע יַעַבְדֶנּוּ יִסָּפֵר	r. | 21 | 24.
לַאדֹנָי לַחוֹר יָבוֹאוּ	r pl. Syriac | r. | 21 v.
וְיַגִּידוּ צִדְקָתוֹ לְעַם	25 n. | w. | d.
נוֹלַד כִּי עָשָׂה	62 y | r. | 11 h.
חוֹבֶשֶׁת גַּרְזוֹת אֵיתָן	15 y. | r pl. cons. | w.
בְּשָׁלוֹם יְחַדְּוּ אַשְׁכָּבָה	r. | r. | 21. He para.

And ſleep ; for thou, LORD
Alone, in Safety ſhall make me to dwell.
In the Gates of the Daughter of Zion, I will rejoice.
Thou art become more beautiful by far than the Sons of
Grace is poured into thy Lips. [Men (Man) :
They ſhall be brought with Joys and Exultation :
They ſhall enter into the Palace of the King.
Sing unto the LORD ; for
Excellency hath he diſplayed : made known *is*
This in all the Earth.
Kiſs ye the Son, leſt
He be angry, and ye periſh from the Way,
When his Anger ſhall be kindled but a little :
Bleſſed *are* (the Bleſſedneſſes of) all who truſt in him.
Thou haſt given him Length of Days.
And mine Enemies thou haſt delivered unto me.
To ſet thy Glory above the Heavens.
Behold, he ſmote the Rock,
And there guſhed out Waters, and Streams
Overflowed : Can he alſo give Bread ?
Will he provide Fleſh for his People ?
And he would have cauſed him to eat of the Fatneſs of
[the Wheat.

וְאִישֵׁן כִּי אַתָּה יְהוָה	21 y. | r. | †any r. | ω.
לְבָרְךָ לָבֶטַח תּוֹשִׁיבֵנִי	†ω. | r. | 25 y.
בְּשַׁעֲרֵי בַת־צִיּוֹן אָגִילָה	r. pl. cons. | ω. † bnh r. pl. h. | 25 v.
יְפִיפִית מִבְּנֵי אָדָם	14 yh. †yphh r | h. pl. cons. | r.
וְחַצְךָ חַן בְּשִׂפְתוֹתֶיךָ	16 y. | d. | ωh. † sphh r.
תּוּבַלְנָה בְּשִׂמְחוֹת וְגִיל	26 y | ω. | v.
תְּבוֹאֵינָה בְּהֵיכַל מֶלֶךְ	21 va. † | r. hchl. cons. | r
זַמְּרוּ יְהוָה כִּי	33. | ω. | r.
גֵּאוּת עָשָׂה מוּדַעַת	ωh. | 11h. | 66 y. fem.
זֹאת בְּכָל־הָאָרֶץ	† zh r. | d. | r. p.
נַשְׁקוּ־בַר פֶּן־	33 n. | r. | v.
יֹאנַף וְתֹאבְדוּ מִדֶּרֶךְ	21. | 21. Pe Aleph. | r.
כִּי־יִבְעַר כִּמְעַט אַפּוֹ	r. | 21. | r. | † anph r.
אַשְׁרֵי כָּל־חוֹסֵי בוֹ	r. pl. cons. pd. 151 h. cons. pPref. & Su.
נָתַתָּה לוֹ אֹרֶךְ יָמִים	11 n. †nthn r. | Pref. & Suff. pr. pv. †.
וְאוֹיְבֵי תְּתָּה לִי	51 Su. R. 84. p11 n. †nthn r. pPre. & S.
תְּנָה הוֹדְךָ עַל־הַשָּׁמַיִם	41 n. †nthn r. | r. | h. | r. dual. p.
חֵן הַבַּת־צוֹר	r. | 15 nh. | r.
וְיוֹבוּ מַיִם וְנַחֲלִים	21 v. | r. dual. | r.
יִשְׁטְפוּ חָגָם לָחֶם יוֹכֵל תֵּת	21 p pgm. r. pr p21 y | 41 n. †nthn r.
אִם־יִכֵּן שׁוֹר לְעַמּוֹ	r. | 25 v. | r. | d.
וְיַאֲכִילֵהוּ מֵחֶלֶב חִטָּה	25. | r. | ω. †hhnt r.

The Book of OBADIAH.

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2. Behold, I have made thee ſmall among the Nations: deſpiſed *art* thou exceedingly.

3. The Pride of thine Heart hath deceived thee; dwelling in the Clefts of the Rock, the Height of his Habitation; ſaying in his Heart, Who ſhall bring me down to the Earth?

4. If thou exalt thyſelf as the Eagle, and if among the Stars thou ſet* thy Neſt, thence will I bring thee down, ſaith Jehovah.

5. If Thieves came to thee, if Robbers by Night; how wouldſt thou be cut off! would they not ſteal their Sufficiency? if Grape-gatherers came to thee, would they not leave ſome Cluſters?

6. How is (are) Eſau ſearched out; his hid Things ſought up?

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* Obſerve, in the Hebrew Word *ſim*, Infinitive, which is for *taſim*, Future, that the Future being formed from the Infinitive by prefixing Letters characteriſtic of the Perſons, thoſe characteriſtic Letters

סֵפֶר עֹבַדְיָה :

חָזוֹן עֹבַדְיָה כֹּה אָמַר
אֲדֹנָי יְהוִה לֶאֱדוֹם
שְׁמוּעָה שָׁמַעְנוּ מֵאֵת יְהוָה
וְצִיר בַּגּוֹיִם שֻׁלָּח קוּמוּ
וְנָקוּמָה עָלֶיהָ לַמִּלְחָמָה :
2. הִנֵּה קָטֹן נְתַתִּיךָ בַּגּוֹיִם
בָּזוּי אַתָּה מְאֹד :
3. זְדוֹן לִבְּךָ הִשִּׁיאֶךָ שׁוֹכְנִי
בְּחַגְוֵי־סֶלַע מְרוֹם שִׁבְתּוֹ
אֹמֵר בְּלִבּוֹ מִי יוֹרִידֵנִי אָרֶץ :
4. אִם־תַּגְבִּיהַ כַּנֶּשֶׁר וְאִם־
בֵּין כּוֹכָבִים שִׂים קִנֶּךָ
מִשָּׁם אוֹרִידְךָ נְאֻם־יְהוָה :
5. אִם־גַּנָּבִים בָּאוּ־לָךְ
אִם־שׁוֹדְדֵי לַיְלָה אֵיךְ
נִדְמֵיתָה הֲלוֹא יִגְנְבוּ דַּיָּם
אִם־בֹּצְרִים בָּאוּ לָךְ
הֲלוֹא יַשְׁאִירוּ עוֹלְלוֹת :
6. אֵיךְ נֶחְפְּשׂוּ עֵשָׂו
נִבְעוּ מַצְפֻּנָיו :

ah	— | r. | 11.
r. pl. Syr.	a. | r.
a.	11. | pref. and adv. | a.
r.	r. | 14. p. | 31 v.
21 v.	h. | aa.
a.	r. | † nthn r. 11. | r.
61 h.	†any r. | r.
av.	d. | 15 n. | 51. 9 par.
hhgh r.	r. | a v | 41 y.
51.	d. | r. | 25 y. | r. p.
r.	25 | r. | r.
r.	r. | † 45 v. R 93 | d. p.
r.	25 y. | 61. | a.
r.	r. | 11 v | —
—	51. | ε. ח par. | r.
12 h. ח par.	r. | 21. | r.
—	51. | 11 v. | —p.
r.	25. | r |
r.	12. | —
12 h.	a. |

Letters are sometimes omitted, when it may be readily collected from another Verb, or the Suffixes in the Sentence, what Perſon the Verb, ſo deprived of its Characteriſtic, belongs to: Inſtances of this Kind may be ſeen Numb. xxiv. 21. xxx. 3. Eſt. ii. 3.

The Book of Obadiah.

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וְצִיר בַּגּוֹיִם שֻׁלָּח קוּמוּ
וְנָקוּמָה עָלֶיהָ לַמִּלְחָמָה :
2. הִנֵּה קָטֹן נְתַתִּיךָ בַגּוֹיִם
בָּזוּי אַתָּה מְאֹד :
3. זְדוֹן לִבְּךָ הִשִּׁיאֶךָ שׁוֹכְנִי
בְחַגְוֵי־סֶלַע מְרוֹם שִׁבְתּוֹ
אֹמֵר בְּלִבּוֹ מִי יוֹרִידֵנִי אָרֶץ :
4. אִם־תַּגְבִּיהַ כַּנֶּשֶׁר וְאִם־
בֵּין כּוֹכָבִים שִׂים קִנֶּךָ
מִשָּׁם אוֹרִידְךָ נְאֻם־יְהוָה :
5. אִם־גַּנָּבִים בָּאוּ־לָךְ
אִם־שׁוֹדְדֵי לַיְלָה אֵיךְ
נִדְמֵיתָ הֲלוֹא יִגְנְבוּ דַּיָּם
אִם־בֹּצְרִים בָּאוּ לָךְ
הֲלוֹא יַשְׁאִירוּ עוֹלְלוֹת :
6. אֵיךְ נֶחְפְּשׂוּ עֵשָׂו
נִבְעוּ מַצְפֻּנָיו :

oh | — | r. | 11.
r. pl. Syr. | a. | r.
a. | 11. | pref. and adv. | a.
r. | r. | 14. p. | 31 v.
21 v. | h. | aa.
a. | r. | † nthn r. 11. | r.
61 h. | †any r. | r.
av. | d. | 15 n. | 51. ' par.
hhgh r. | r. | a v | 41 y.
51. | d. | r. | 25 y. | r. p.
r. | 25 | r. | r.
r. | r. | † 45 v. R 93 | d. p.
r. | 25 y. | 61. | a.
r. | r. | 11 v | —
— | 51. | r. ה par. | r.
12 h. ה par. | r. | 21. | r.
— | 51. | 11 v. | — p.
r. | 25. | r |
r. | 12. | —
12 h. | a. |

Letters are sometimes omitted, when it may be readily collected from another Verb, or the Suffixes in the Sentence, what Person the Verb, so deprived of its Characteristic, belongs to: Instances of this Kind may be seen Numb. xxiv. 21, xxx. 3. Est. II. 3.

7. All the Men of thy Confederacy have driven thee even to the Border; the Men of thy Peace have deceived thee, have prevailed againſt thee: thy Bread ſhall lay a Wound under thee; *there is* no Underſtanding in it.

8. Shall I not, in that Day, ſaith Jehovah, even deſtroy the Wiſe out of Edom, and Underſtanding out of the Mount of Eſau?

9. And thy mighty Men, O Teman, ſhall be diſmayed; that every one of the Mount of Eſau may be cut off by Slaughter.

10. For the Violence againſt (of) thy Brother Jacob, Shame ſhall cover thee, and thou ſhalt be cut off forever.

11. In the Day of thy ſtanding on the other Side, in the Day of the Strangers carrying away captive his Forces; and Foreigners entered his Gates; and upon Jeruſalem they caſt the Lot; even thou *waſt* as one of them.

12. And thou ſhouldſt not have looked on the Day of thy Brother, in the Day of his becoming a Stranger; neither ſhouldſt thou have rejoiced over the Children of Judah in the Day of their being deſtroyed: neither ſhouldſt thou have magnified thy Mouth in the Day of Diſtreſs.

7. עַד־הַגְּבוּל שִׁלּוּחוּךָ כֹּל	h. | r. | 13. | d.
אַנְשֵׁי בְרִיתֶךָ הַשִּׁיאוּךָ	r. | ωh. p. | 15n.
יָכְלוּ לְךָ אַנְשֵׁי שְׁלוֹמֶךָ	11. | — | r. | r. p.
לַחְמְךָ יָשִׂימוּ מָזוֹר	r. | 25 v. | ωv.
תַּחְתֶּיךָ אֵין תְּבוּנָה בּוֹ :	r. | r. | ωv. | —
8. הֲלוֹא בַיּוֹם הַהוּא נְאֻם־	r. | r. | r. ה dem. | 61.
יְהוָה וְהַאֲבַדְתִּי חֲכָמִים	ω. | 15. | r.
מֵאֱדוֹם וּתְבוּנָה מֵהַר עֵשָׂו :	r. | ωv. | d. | —
9. וְחַתּוּ גִבּוֹרֶיךָ תֵּימָן לְמַעַן	11d. | r. | ω. | r.
יִכָּרֵת־אִישׁ מֵהַר עֵשָׂו	22 | r. | d. | —
מִקֶּטֶל :	r. p. |
10. מֵחֲמַס אָחִיךָ יַעֲקוֹב	r. | †h. | ω.
תְּכַסְּךָ בוּשָׁה וְנִכְרַתְּ לְעוֹלָם :	23h | ωv. | 12. lamed tau. | r.
11. בְּיוֹם עָמְדְךָ מִנֶּגֶד בְּיוֹם	r. | 41. | r. | r.
שְׁבוֹת זָרִים חֵילוֹ וְנֵכָרִים	41h. | v | r. | r.
בָּאוּ שְׁעָרוֹ וְעַל־יְרוּשָׁלַם	11v | r. pl. | h. | —
יַדּוּ גוֹרָל גַּם־אַתָּה	13h | r. | r. | †r any.
כְּאַחַד מֵהֶם :	r. | pref & suff.
12. וְאַל־תֵּרֶא בְיוֹם־אָחִיךָ	r. | 21h. | r. | †h.
בְּיוֹם נָכְרוֹ וְאַל־תִּשְׂמַח	r. | 41 | r. | 21.
לִבְנֵי־יְהוּדָה בְּיוֹם אׇבְדָם	h. | — | r | 41.
וְאַל־תַּגְדֵּל פִּיךָ בְּיוֹם צָרָה :	r. | 25. | †r ph. | r. | ωv.

13. Thou ſhouldſt not have entered into the Gate of my People in the Day of their Calamity ; thou ſhouldſt not have looked, even thou, upon their (his) Affliction in the Day of their (his) Calamity : nor ſhould *the Women* have laid *Hands* on their (his) Subſtance in the Day of their (his) Calamity.

14. Neither ſhouldſt thou have ſtood in the Croſs-way, to cut off thoſe of his who eſcaped ; neither ſhouldſt thou have ſhut up thoſe of his who remained in the Day of Diſtreſs.

15. For the Day of Jehovah *is* near upon all the Nations : as thou haſt done, it ſhall be done to thee ; thy Reward ſhall return upon thine own Head.

16. For as ye have drunk upon the Mount of mine Holineſs, ſhall all the Nations drink continually : yea, they ſhall drink and ſwallow down, and they ſhall be as though they had not been.

17. But in the Mount of Zion ſhall be Deliverance, and there ſhall be Holineſs, and the Houſe of Jacob ſhall inherit their Inheritances.

18. And the Houſe of Jacob ſhall be a Fire, and the Houſe of Joſeph a Flame, and the Houſe of Eſau for Stubble ; and they ſhall ſet Fire to them, and conſume them ; and there ſhall be none remaining to the Houſe of Eſau ; for Jehovah hath ſpoken *it*.

13. אַל־תָּבוֹא בְשַׁעַר־עַמִּי	r. | 21v. | r. | d.
בְּיוֹם אֵידָם אַל־תִּרְאֶ	r. | r. | r. | 21h.
גַּם־אַתָּה תִּרְעֶהוּ בְּיוֹם	r. | tr any. | ov. | r.
אֵידוֹ וְאַל־תִּשְׁלַחְנָה	r. | r. | 21. fem. pl.
בְּחֵילוֹ בְּיוֹם אֵידוֹ :	r. | r. | r.
14. וְאַל־תַּעֲמוֹד עַל־הַפֶּרֶק	r. | 21. | h. | r. p.
לְהַכְרִית אֶת־פְּלִיטָיו	45. Ger. | r. | r.
וְאַל־תַּסְגֵּר שְׁרִידָיו	r. | 25 | r. |
בְּיוֹם צָרָה :	r. | ov.
15. כִּי־קָרוֹב יוֹם־יְהוָה	r. | r. | r. | a.
עַל־כָּל־הַגּוֹיִם כַּאֲשֶׁר	h | d. | r. | r.
עָשִׂיתָ יֵעָשֶׂה לָךְ גְּמֻלְךָ	11h. | 22h gu. | pref.&ſuff.p. | r
יָשׁוּב בְּרֹאשֶׁךָ :	21v. | r. p. |
16. כִּי כַּאֲשֶׁר שְׁתִיתֶם	r. | r. | 11h. |
עַל־הַר קָדְשִׁי יִשְׁתּוּ	h. | d. | r. | 21h. |
כָּל־הַגּוֹיִם תָּמִיד וְשָׁתוּ	d. | r. | r. | 11h.
וְלָעוּ וְהָיוּ כִּלוֹא הָיוּ :	11v. | 11h | la r | 11h.
17. וּבְהַר צִיּוֹן תִּהְיֶה	d | ah. | 21h.
פְלֵיטָה וְהָיָה קֹדֶשׁ וְיָרְשׁוּ	a. | 11h. | r. | 11y.
בֵּית יַעֲקֹב אֶת מוֹרָשֵׁיהֶם :	r. | a. | r. | ay.
18. וְהָיָה בֵּית־יַעֲקֹב אֵשׁ	11h | r. | a. | r.
וּבֵית יוֹסֵף לֶהָבָה וּבֵית	r | r. | a. | r.
עֵשָׂו לְקַשׁ וְדָלְקוּ בָהֶם	— | d. | 11 | pref. & ſuff.
וַאֲכָלוּם וְלֹא־יִהְיֶה שָׂרִיד	11. | la r. | 21h. | r.
לְבֵית עֵשָׂו כִּי יְהוָה דִּבֶּר :	r. | — | r. | a. | 13.

19. And the South ſhall inherit the Mount of Eſau, and the Plain, the Philiſtines; and they ſhall inherit the Field of Ephraim, and the Field of Samaria; and Benjamin, Gilead.

20. And the Captivity of this Hoſt of the Children of Iſrael who *are* Canaanites, even to Zarephath; and the Captivity of Jeruſalem which is in Sepharad, ſhall inherit the Cities of the South.

21. And Saviours ſhall aſcend into the Mount of Zion to judge the Mount of Eſau; and the Kingdom ſhall be Jehovah's.

19. וירשו הנגב את־הר	11y. | r. | r. | d.
עשו והשפלה את־פלשתים	— | w. | r. | —
וירשו את־שדה אפרים	11y. | r. | r. | —
ואת שדה שמרון ובנימן	r. | r. | — | —
את־הגלעד :	r. | —
20. וגלת החל־הזה לבני	wh. | hhyl r. | zh r. | h.
ישראל אשר־כנענים עד־	— | r. | — | h.
צרפת וגלת ירושלם אשר	— | wh. | — | r.
בספרד ירשו את ערי	— | 21y. | r. | †gnyr r.
הנגב :	r.
21. ועלו מושיעים בהר	11h. | 55y. | d.
ציון לשפט את־הר	wh. | 41.ger. | r. | d.
עשו והיתה ליהוה המלוכה :	— | 11h. | w. | w.

A Sketch of HEBREW Poetry.

HEBREW Verſe is not written, like moſt of that in modern Languages, in Rhyme; nor does it conſiſt, like that of the *Greek* and *Latin* Poets, in a juſt Number of Feet depending upon the Quantity of Syllables; but, like that which we call in *Engliſh*, Blank Verſe, in a regular and uniform falling of the Accent or Streſs of the Pronunciation upon certain Places of a Line or Period conſiſting of a determinate Number of Syllables.—There is, however, this remarkable Difference between them: The Art of *Engliſh* Verſe conſiſts chiefly in making the long Syllable of the Foot coincide with the Accent; or, in other Words, in making the metrical Accent fall upon the ſame Syllable with the proſe Accent: But this Rule is not *conſtantly* obſerved in the *Hebrew*, where the ſame Words are, in different Places, differently accented, according to the Nature of the Verſe. This may be looked upon as an Imperfection in their Poetry.

If the Accent falls upon the ſecond, fourth, ſixth, eighth, &c. Syllables, the Verſe is called *Iambic*; if upon the firſt, third, fifth, &c. it is called *Trochaïc*. In Verſes of each of theſe Kinds, two Feet or four Syllables make a Meaſure; and, according to the Number of Meaſures which compoſe the Verſe or Line, it is called *Monometer*, *Dimeter*, *Trimeter*, *Tetrameter*, &c. i. e. a Verſe of one, two, &c. Meaſures.

Neither of theſe Kinds of Verſes conſiſt always of an exact Number of Meaſures, neither more nor leſs; but are, in *Hebrew* and *Engliſh*, as well as in *Greek* and *Latin*, ſometimes a Syllable or two too

ſhort, and ſometimes one too long. When they want only one Syllable to complete the Meaſure, they are called *Catalectic*; when two Syllables or a whole Foot, *Brachycatalectic*: when they have a Syllable too much, *Hypercatalectic*. When they conſiſt of an exact Number of Meaſures, they are then called *Acatalectic*.

The moſt common Meaſures in the *Hebrew* Poetry, eſpecially in the *Pſalms* and *Proverbs*, are

I. The *Iambic Dimeter Catalectic*, commonly known by the Name of *Anacreontics*; as,

Anacreon de Lyra.
Θέλω λέγειν Ατρείδας

PSALM LVII. 9.

עוּרָה כְבוֹדִי עוּרָה

Awake, awáke, my Glory.

II. The *Iambic Dimeter Hypercatalectic*; as,

PSALM CXI. 2.

Sought out of áll therein de-[lighting.

דְּרוּשִׁים לְכָל־חֶפְצֵיהֶם

III. The *Trochaïc Dimeter Acatalectic*; as,

PROV. III. 16.

In her left Hand Weálth and [Honour.

בִּשְׂמֹאולָהּ עשֶׁר וְכָבוֹד

The *Hebrew* Poems are divided into Periods conſiſting generally of two Verſes or Lines. All the Periods, a very few excepted, conſiſt of Verſes of the ſame Kind, though not always of the ſame Number, of Feet. Periods of *Iambics* and *Trochaïcs* may be mixed in the ſame Poem.

They who would ſee more of the Hebrew Poetry, may conſult Biſhop HARE's Prolegomena in Pſalmos; and Dr. GREY's Introduction to the Book of Proverbs.

PRAXIS 4.

[A Pſalm]* of David, when he changed
his Behaviour before (the Face of) Abimelech;
and he expelled him, and he departed.

א. I Will bleſs the LORD throughout all Time:
Continually his Praiſe [ſhall be] in my Mouth.

ב. In the LORD my Soul ſhall make her Boaſt:
The Humble ſhall hear, and be glad.

ג. Magnify the LORD with me;
And we will exalt his Name together (with him).

ד. I ſought the *LORD*; and he anſwered me;
And from all my Fears he delivered me.

ה. They looked unto him, and were enlightened;

ו. And their Faces ſhall not be aſhamed.

ז. This poor Man called, and the *LORD* heard;
And out of all his Diſtreſſes he ſaved him.

ח. The Angel of the LORD [is] encamping round
About thoſe who fear him, and reſcues them.

ט. Taſte and ſee that the *LORD* [is] good:
Bleſſed [is] (the Bleſſedneſs of) the Man [who] will truſt in him.

י. Fear ye the *LORD*, his Saints;
For [there is] no Want to them who fear him.

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* The Words in Crotchets [ ] are ſupplied in the Tranſlation: Thoſe in *Italics* are ſuch as are either altered, or tranſpoſed, or added,

PSALM 34. divided according to the Metre.

לְדָוִד בְּשַׁנּוֹתוֹ	v. | 43h. Ger.
אֶת־טַעְמוֹ לִפְנֵי אֲבִימֶלֶךְ	r. | r. | h.pl.cons. | abh, mlch rr.
וַיְגָרְשֵׁהוּ וַיֵּלַךְ :	23 gu. | 21y.
1. אֲבָרְכָה אֶת־יְהוָה בְּכָל־עֵת	23. gu. He par. | r. | a. | d. | d.
תָּמִיד תְּהִלָּתוֹ בְּפִי :	r. | a.d | ph. r.
2. בַּיהוָה תִּתְהַלֵּל נַפְשִׁי	a. | 27 d. | r.
יִשְׁמְעוּ עֲנָוִים וְיִשְׂמָחוּ :	21. | ah | 21. p.
3. גַּדְּלוּ לַיהוָה אִתִּי	33. | a | r.
וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו :	23 v. He par. | r. | r.
4. דָּרַשְׁתִּי אֶת־יְהוָה וְעָנָנִי	11. | r | r. | 11 h.
וּמִכָּל־מְגוּרוֹתַי הִצִּילָנִי :	d. | aav. | 15n. p.
5. הִבִּיטוּ אֵלָיו וְנָהָרוּ	15n. | r. | 11. p.
וּפְנֵיהֶם אַל־יֶחְפָּרוּ :	h. | r | 21. p.
7. זֶה עָנִי קָרָא וַיהוָה שָׁמֵעַ	r. | ah. | 11a. | r. | 11.
וּמִכָּל צָרוֹתָיו הוֹשִׁיעוֹ :	d. | av. | 15y.
8. חוֹנֶה מַלְאַךְ־יְהוָה סָבִיב	51h. | a. cons. | a. | r.
לִירֵאָיו וַיְחַלְּצֵם :	51 ya. | 23.
9. טַעֲמוּ וּרְאוּ כִּי טוֹב יְהוָה	31. | 31h. | r | v. | r.
אַשְׁרֵי הַגֶּבֶר יֶחֱסֶה־בּוֹ :	r pl.cons. | r. | 21h | Pref.&Suff
10. יְרְאוּ אֶת־יְהוָה קְדֹשָׁיו	31ya | r. | r | r.
כִּי־אֵין מַחְסוֹר לִירֵאָיו :	r. | r. | a. | 51ya.

added, in the Hebrew Text, by the late Lord Bishop of *Chichester*, the great Restorer of the Hebrew Poetry.

כ. The young Lions are poor and hungry ;
But they who ſeek the *LORD* ſhall not want any Good.

ל. Come ye, Children, hearken to me ;
The Fear of the *LORD* I will teach you.

מ. Who [is] the Man, who deſireth Life,
Loving to ſee *good* Days ?

נ. Keep thy Tongue from Evil,
Thy Lips from ſpeaking Guile.

ס. *Depart* from Evil, and do Good ;
Seek Peace, and purſue it.

ע. The Eyes of the *LORD* [are] upon the Righteous,
And his Ears to their Cry.

פ. The Face of the LORD [is] againſt thoſe who do Evil,
To cut off from the Earth their Memory.

צ. They cried, and the *LORD* heard ;
And out of all their Diſtreſſes he delivered them.

ק. Near [is] the LORD to the broken in Heart ;
And the contrite in Spirit he will ſave.

ר. Many [are] the Evils of the righteous Man ; *but the LORD*
out of them all will deliver him.

ש. The *LORD* [is] keeping all his Bones ;
One of them [is] not broken.

ת. Evil ſhall ſlay the impious Man ;
And *they who hate* the righteous Man ſhall be deſolate.

The LORD [is] redeeming the Soul of his Servants ;
And not any who truſt in him ſhall be deſolate.

11. כְּפִירִים רָשׁוּ וְרָעֵבוּ	r. | 11v. | 11. p.
וְדוֹרְשֵׁי יְהוָה לֹא־יַחְסְרוּ כָל־טוֹב׃	51. pl cons. | r. | r. | 21. | d. | v.
12. לְכוּ בָנִים שִׁמְעוּ־לִי	31 y. | h. | 31. | Pref. & Suff.
יִרְאַת יְהוָה אֲלַמֶּדְכֶם׃	ω. | r. | 23.
13. מִי־הָאִישׁ הֶחָפֵץ חַיִּים	r. | r. | 51 | h. pl.
אֹהֵב יָמִים לִרְאוֹת טוֹבִים׃	51. | †v. | 41. h. Ger. | v.
14. נְצֹר לְשׁוֹנְךָ מֵרָע	31. | r. | v.
שְׂפָתֶיךָ מִדַּבֵּר מִרְמָה׃	ωh. | 43. Gerund. | ω.
15. סוּר מֵרָע וַעֲשֵׂה טוֹב	31v. He para. | v. | 31h. | v.
בַּקֵּשׁ שָׁלוֹם וְרָדְפֵהוּ׃	33. | r. | 31.
16. עֵינֵי יְהוָה אֶל־צַדִּיקִים	r. pl. cons. | r. | r | r.
וְאָזְנָיו אֶל־שַׁוְעָתָם׃	r. | r. | ω.
17. פְּנֵי יְהוָה בְּעֹשֵׂי רָע	h. pl. cons. | ω. | 51h. | v.
לְהַכְרִית מֵאֶרֶץ זִכְרָם׃	45. Gerund. | r. | r.
18. צָעֲקוּ וַיהוָה שָׁמֵעַ	11. | r. | 11.
וּמִכָּל־צָרוֹתָם הִצִּילָם׃	d. | ωv. | 15n.
19. קָרוֹב יְהוָה לְנִשְׁבְּרֵי לֵב	r. | ω | 62. pl. cons. | d.
וְאֶת־דַּכְּאֵי־רוּחַ יוֹשִׁיעַ׃	r | r. pl. cons. | v. | 25y.
20. רַבּוֹת רָעוֹת צַדִּיק וּמִכֻּלָּם	d. | v. | r. | ω.
יַצִּילֶנּוּ יְהוָה׃	d. | 25n.
21. שֹׁמֵר יְהוָה כָּל־עַצְמוֹתָיו	51. | r | d. | r.
אַחַת מֵהֵנָּה לֹא נִשְׁבָּרָה׃	†ω ahhd r. | †hya r. | r. 62. fem.
22. תְּמוֹתַת רָשָׁע רָעָה	23v. | r. | ωv.
וְמִשַּׂנְאֵי צַדִּיק יֶאְשָׁמוּ׃	53. a. | r. | 21. p.
23. פּוֹדֶה יְהוָה נֶפֶשׁ עֲבָדָיו	51h. | ω | r. | r.
וְלֹא יֶאְשְׁמוּ כָּל־הַחוֹסִים בּוֹ׃	r. | 21. | d. | 51h. | Pref. & Suff.

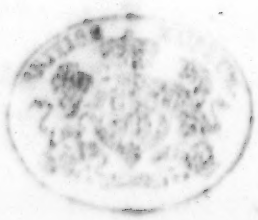
Dr. GREY's Tranſlation, in the ſame Meaſures with the Original.

1. PRAISE ye the LORD, his Servants;
The LORD his Name O praiſe ye:
2. The LORD his Name be bleſſed,
From this Time forth for ever:
3. From the Sun's Riſing to his Setting,
The LORD his Name be praiſed.
4. He's high above all Nations,
Above the Heavens his Glory:
5. Who like the LORD our God is,
On high who hath his Dwelling
6. In Heaven, himſelf yet humbleth
The Things on Earth to look on?
7. The Poor from Duſt he raiſes,
The Needy from the Dunghil;
8. To ſet him with the Princes,
The Princes of his People:
9. He maketh to keep Houſe the barren,
Of Children joyful Mother.

Page.	CORRECTIONS.	Line.
10.	ולמועדים	6.
	א in ſome	21.
	א copies	22.
28.	פיקד	22.
31.	ב column Niphhal	21.

PSALM CXIII.

Divided according to the Metre.

1. הַלְלוּ עַבְדֵי יְהוָה	33. | r. | ω.
הַלְלוּ אֶת־שֵׁם יְהוָה׃	33. | r. | r. | ω.
2. יְהִי שֵׁם יְהוָה מְבֹרָךְ	21h. R. 105 | r | r | 64 gu.
מֵעַתָּה וְעַד־עוֹלָם׃	ωd | h | r.
3. מִמִּזְרַח־שֶׁמֶשׁ עַד־מְבוֹאוֹ	ω | r | h | ωv.
מְהֻלָּל שֵׁם יְהוָה׃	64 | r. Yod par. | ω.
4. רָם עַל־כָּל־גּוֹיִם יְהוָה	11v | h | d | r | ω
עַל הַשָּׁמַיִם כְּבוֹדוֹ׃	h | ſhm r. du. contr. | r.
5. מִי כַיהוָה אֱלֹהֵינוּ	r | r | r.
הַמַּגְבִּיהִי לָשָׁבֶת׃	55. Yod par. | 41y. p.
6. הַמַּשְׁפִּילִי לִרְאוֹת	55. Yod par. | 41h.
בַּשָּׁמַיִם וּבָאָרֶץ׃	r. dual contr. | r.
7. מְקִימִי מֵעָפָר דָּל	55v. Yod par. | r | d.
מֵאַשְׁפֹּת יָרִים אֶבְיוֹן׃	ω | 25v | ωh.
8. לְהוֹשִׁיב עִם נְדִיבִים	45y | ω | r.
עִם נְדִיבֵי עַמּוֹ׃	d. Yod par. | r | d.
9. מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת	55y. Yod par. | ω | r.
אֵם־הַבָּנִים שְׂמֵחָה׃	d | h | ω.

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